

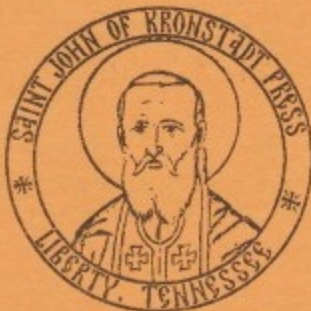


Living Orthodoxy

*Special Issue:
The Holy
Hieromartyr
Philip
Metropolitan
of Moscow
and All Russia*

SINGLE COPY: \$3.00

#91
(Vol. XVI, No. 1)



LIVING ORTHODOXY

is published with the blessing of
HIS GRACE, HILARION
Bishop of Manhattan
Russian Orthodox Church
Outside of Russia

As usual, we struggle to keep up with the daily work during Great Lent... and around the edges get things done such as another issue, no matter how belated (with the hope that its successor will be close on its heels). A relatively mild winter seems behind us... and at long last a properly buried water/gas/standby electric/communications system is largely in place — rather, more accurately, the pipes for handling same. Over 1000 feet of trenches were dug in less than a day... and have taken a couple of weeks to get filled up again! All told, the system has cost about \$3000 in materials, providing these basic service lines to the new house, the old house (which will probably be renovated in due course to serve as a guest house), the church and the press building.

Each warming and sunny day has us looking ever more eagerly at the house itself... anxious to be done with the pipelines, caught up with the shipping, and enough so with press work to feel free to pick up hammers again. Soon, we hope!

We welcome into our midst for Great Lent our friend Matthias, chrismated here early last fall, and the catechumen Sarah, who came to us from New York state early this year. May the Lord bless and guide us all through this holy season!

Considerable energy has been expended in the past months in preparations for a new edition of Bishop Ignatius Brianchaninov's vital work, *On the Prayer of Jesus*. The translation of Fr. Lazarus (Moore), heretofore available only in a printing of mediocre quality from an English New Age publisher, has been enhanced by an entirely new introduction by an Athonite monk, with an appended article on the practical application of the prayer, in an entirely new typesetting, and will go within the next few days to an outside printing house to be prepared in an attractive hardbound edition. The volume should be available before Pentecost. The investment is substantial (close to \$10,000 for the printing and binding), and any assistance would be gratefully accepted. Larger lots of the volume will be

LIVING ORTHODOXY (ISSN #0279-8433) is published at a base subscription rate of \$15/yr. (see special rates below) by the St. John of Kronstadt Press at Agape Community. Second class postage paid at Liberty, TN 37095. **POSTMASTER:** Send form 3579 to **LIVING ORTHODOXY**, Liberty, TN 37095.

Living Orthodoxy is selectively indexed in *Religion Index One: Periodicals*, published by the American Theological Library Association, 820 Church St., Suite 300, Evanston, IL 60201. This index is part of the ATLA Religion Database, available on the WilsonDisc CD-ROM from H.W. Wilson Co. and online via WilsonLine, BRS Information Technologies, and Dialog Information Services. **Editor:** Fr. Gregory (Williams).

SPECIAL SUBSCRIPTION RATES: 2 yrs./\$28; 3 yrs./\$40. Lifetime \$500. Invoiced institutional subscriptions \$20/yr. (US). Gift subscriptions may be entered by subscribers @ \$14/yr. Group orders of 6 or more individually addressed copies @ \$14/yr. each. Parish packets of 6 or more copies to one address @ \$13/yr. each. Bulk orders of 20+ copies/issue, \$1.65/copy, invoiced for each issue. **By First Class Mail** (USA, Mexico & Canada): \$22/yr. (accepted for one year only). **FOREIGN SUBSCRIBERS:** \$18/yr. for surface delivery. Air subscriptions can be accepted for one year only: Central America \$28/yr.; South America, western Europe & N. Africa, \$35/yr.; others, \$37/yr. **ALL REMITTANCES WITH ORDERS, IN U.S. FUNDS, PLEASE!**

Subscribers are asked to supply address changes promptly in order to assure delivery and reduce costs. *Replacements* for copies destroyed by the Post Office as a result of failure to provide notification of change of address will be charged @ \$4.00/copy.

Vol. XVI, No. 1; January-February 1994
(actual release March 1995)

available at special prepublication discounts of up to 50%, shipping prepaid.

In the offing, several works are underway... an important new book of the teachings of Elder Basil of Poiana Marului, elder of St. Paisius Velichkovsky, is in preparation for publication during the year; the much-suffering *Spiritual Psalter* of St. Ephraim may indeed see new life in a hardbound volume this year — a single benefactor has contributed almost a fifth of the binding cost over the past several months. An important piece of research, a detailed study of the Orthodox saints traditionally turned to in various needs, has been given to us for an English edition by its Swiss author — and work continues on the *Menaion*, which has now grown to well over 500 services (including Akathist hymns).

We beg your prayers for us as we continue with this work, and thank you for your support in the past. May the Lord bless us all!

THE LIFE OF OUR HOLY FATHER PHILIP, METROPOLITAN OF MOSCOW & ALL RUSSIA

WHOSE MEMORY THE HOLY CHURCH CELEBRATES OF THE 9TH OF JANUARY & THE 3RD OF JULY

THE FAMILY & LINEAGE OF SAINT PHILIP

Philip, the great and holy hierarch of Moscow, was of the lineage of the ancient and renowned noble Kolychev family, which emigrated to Muscovy from Prussia in the 13th century. Philip's father, the nobleman Stephen Ivanovich, was an important official at the court of the Great Prince Basil Ivanovich, and enjoyed his favor and love. Not blinded, however, by his exalted rank, he was distinguished by rare qualities of soul: integrity, courage and lovingkindness. And his wife, Barbara, who in later life took the monastic tonsure and received the new name Barsonuphia, was a godly and pious woman. During their lifetime, the Kolychevs strove to fulfill the Lord's commandment to love one's neighbors; and therefore the door of their house was always open to their brethren in Christ—the poor, the sick and the orphaned.

THE BIRTH & UPRISING OF THE SAINT

On February 11th, 1507, their first son was born, whom they named Theodore. This child grew to become the metropolitan of Moscow.

It is beyond doubt that Theodore's parents exerted all their efforts to provide their son with the best possible education. His pious mother planted in her child's pure soul the seeds of goodness and piety. And when Theodore came of age, they committed him to the study of grammar. In that period, book learning was primarily ecclesiastical; hence, this provided the best possible way for the domestic preparation which the boy had received and the general direction of his education.

Theodore avidly took to his studies and quickly fell in love with them. No longer did the noisy games of childhood or the joys of his companions hold any attraction for him. Indifferent to worldly pastimes, the God-fearing boy formed his own attachments. From the first days of his education he loved the reading of religious books: the Sacred Scriptures, the works of the holy fathers, and especially the lives of the saints of the past, from which he learned the lessons of the righteous life.

Theodore loved to frequent the churches of God; he would listen with pious attention to the compunctionate hymnody of the Church, and thus gradually became firm in his yearning for the truth, for a life lived in accordance with God's command-

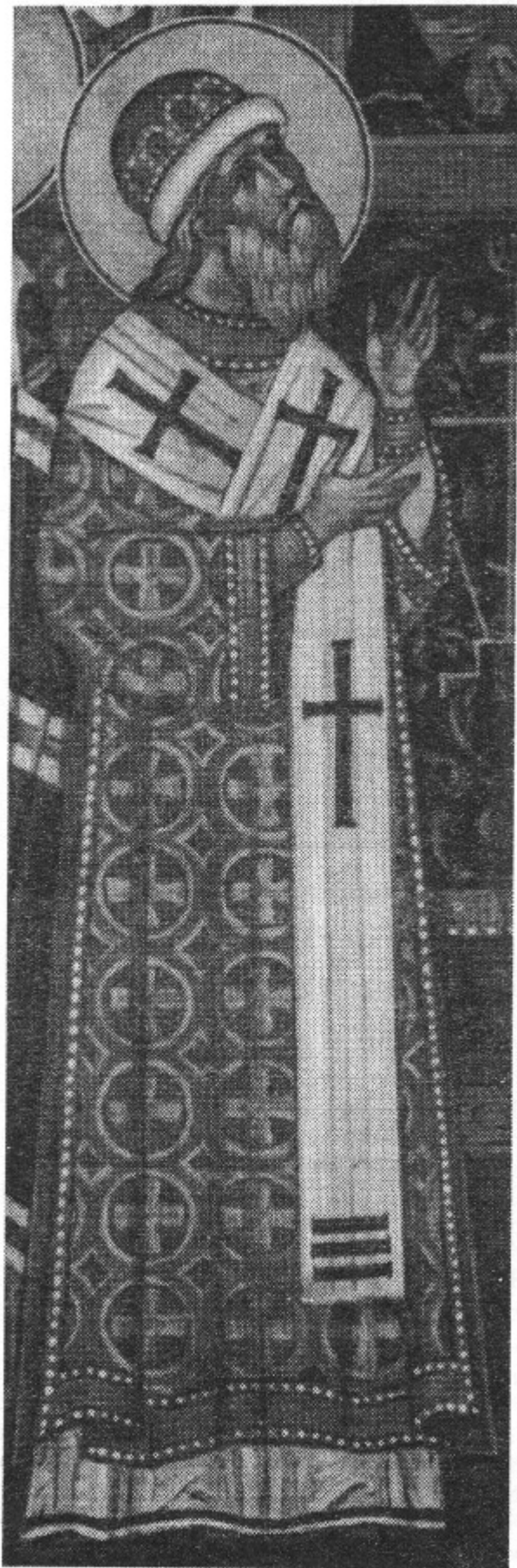
ments. Nevertheless, while living in his parents' home Theodore was no stranger to mundane tasks: he delved carefully into matters of domestic economy and life, and quickly obtained great skill in ordering the household. This became apparent later, on Solovki, when he showed himself to be an exemplary steward.

An exalted position of responsibility awaited Theodore, as the son of a noted nobleman. He could expect to enter the tsar's service in the military ranks or as an official at court. For this, however, book learning alone was insufficient: he also had to master the military arts. Theodore's parents were well aware of this, and with this in mind they hired special tutors, who were to teach Theodore riding, swordsmanship and other military pursuits, without which a nobleman's son would find it impossible to advance in the service. Such pursuits, however, were not in accordance with the peaceful youth's soul. Only out of obedience to his parents' will did he do what his tutors required of him. But his mind was inclined toward divine contemplation, and all his yearnings were directed not to surpass his comrades in bravery and skill, but to the fulfillment of the commandments of the Lord. Chaste, meek and courteous toward all, Theodore was therefore incapable of becoming friends with his peers. He recoiled, as from fire, from noisy, highborn youths and their boldness and riotous pastimes, preferring to them older, experienced men, in conversation with whom he strove to draw forth spiritual benefit for himself.

Theodore's level-headedness in advance of his years, the extraordinary prudence he showed in his undertakings and his other good traits, excited general amazement and brought joy to his pious parents.

SAINT PHILIP'S LIFE AT THE COURT OF THE TSAR

When Theodore reached the age of twenty-six, rumor of the good character of this youth who belonged to a famous family reached the royal court. The name of Theodore Kolychev became known even to the Great Prince Basil himself. But the tsar soon reposed (†December 3rd, 1533), and only after the accession of his young son, Ivan IV, under the regency of his mother, was the noble Theodore called to serve at the royal court with other sons of the



aristocracy. Because of his beautiful character, Theodore soon became close to the tsar, who came to love him. One may also note that the tsar's attachment to him grew continually more intense. What a brilliant future awaited the young courtier because of this! And who, even among those who were older, could withstand the temptations of power? Yet Theodore's successes in palace life were unable to lead him astray. On the contrary, even in the palace of the great prince he perceived all the vanity of the world and the instability of the good things of the world; he saw how difficult it is to preserve oneself from the machinations of the nobles and the low morality which prevailed at court.

Amid the noise and pomp of the court, Theodore lived alone with his thoughts of eternal salvation, and allowed not the slightest alteration in his manner of life: he did not shed his meekness, and manfully fended off all the temptations he encountered along the way. Of godly temperament from his earliest childhood, and having learned humility, obedience and chastity—the basis of the vows of monasticism—Theodore was never far from his resolve to abandon the world and dedicate himself wholly to the service of God. This is doubtless the reason why he did not enter into matrimony at the age when others usually did so. And so, the time soon arrived when God Himself summoned His servant to a higher life. This happened as follows.

The regency of the dowager Tsaritsa Helen Glinskaya was full of troubles and sedition among the nobles. The despotic rule of her favorite, Prince Telepnev-Obolensky, scandalized the tsar's uncle, Prince Andrew Ivanovich Staritsky. Among others who courageously supported him were several of the noble Kolychevs. Prince Andrew's opposition was not, however, crowned with success, and he was forced to yield; but contrary to the promise made by Obolensky that Prince Andrew's life and freedom would be spared, the latter was cast into a prison cell, where he died. Theodore's uncle, the nobleman John Ivanovich Kolychev, known as the Wise, was put to torture and imprisoned; three other Kolychevs were flogged with the knout and hanged.

These tragic events could not but have an affect upon Theodore's soul. The time he spent at court became unbearable to him, and he began to regret not having long before withdrawn from all the demands of the world to the solitary monastic life. In prayer in church he sought peace.

THE SAINT RESOLVES TO BECOME A MONK

One Sunday, shortly after the events described, in June of 1537, Theodore was in church for the liturgy. During the reading of the Gospel, he heard the words: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon"

(Mt. 6: 24). The sacred words of the Gospel, which Theodore had heard many times before, this time penetrated his heart, to such a degree did they respond to his inner mood and external situation. Theodore accepted them as an inspiration from on high, as a call directed personally to him from Christ the Savior, and his heart was set alight with the fire of divine love. Then, without wavering, he decided once and for all to withdraw from this vain world so as to consecrate himself wholly to the service of God. But where was he to go?

Even in his earliest childhood years he had heard from many pious pilgrims that in the frigid northern wilds, at the edge of the inhabited world, in the ocean deep, lay the Island of Solovki. It was a place of nature untamed, covered with moss and stunted conifers. Yet the monastery of Saints Zosima and Sabbatius flourished on it, famous for the strictness of the manner of life of its monks. It was to this place that the desert-loving Theodore resolved to go. At that time he had reached the age of thirty. And so, telling no one of his intention, Theodore visited the cathedrals of the Kremlin for the last time, and bowed down before and kissed the relics of the great wonderworkers, asking their help and spiritual guidance. "O Lord my God, my Enlightener and Savior, the Defender of my life! Direct me to Thy way, that I may walk in Thy truth!" This was his parting prayer.

SAINT PHILIP SECRETLY LEAVES MOSCOW

Exchanging the luxurious garb of the royal palace for the coarse garments of the simple folk, Theodore secretly left Moscow. So as to sever quickly all ties with the world, he left without even bidding farewell to his relatives, as would have been difficult for his kind and loving soul; and in leaving he took nothing with him save clothing and a small amount of bread.

The difficulty of the paths through the wilderness and swamps, which were covered with impenetrable forests, and the remote location of the goal of his journey did not daunt Theodore or move him to abandon his intention. A far greater hindrance for him was his insufficient knowledge of the road. It was probably thanks to this that he went astray from his path and ended up on the plain of Lake Onega. There, in Khizhi, one of the many villages which had grown up on its shores, he stopped to rest and was gladly taken in by a peasant named Subbota. Tales of the remoteness of the Monastery of Solovki, and perhaps also his inability to continue his journey with insufficient means, per-

suaded Theodore to stay for a time with Subbota. But so as not to be a burden, he paid for his upkeep with the work of his hands, diligently fulfilling all tasks assigned to him. Seeing the industry and meekness of the anonymous wanderer, Subbota soon entrusted to him the tending of his flocks. And so, he who was providentially chosen to be the shepherd of the reason-endowed sheep began, by God's will, to tend those sheep not so endowed.

Thus did a certain time pass. Theodore's strength, which had been exhausted by his long journey, increased; and he himself changed, thanks to his new way of life. It was no longer easy to recognize in him the former courtier. Nothing kept Theodore at the home of Subbota any more. Then a stormy autumn set in, with the prospect of ice severing communication with Solovki for the duration of winter. Therefore, hastening to that calm haven, Theodore bade farewell to his hospitable host and set out again on his journey.

In the meanwhile, Theodore's parents, not knowing where their beloved son had hidden himself, sought him all throughout Moscow and the outlying towns and villages. And after fruitless searches they gave themselves over to inconsolable grief, presuming him dead. But Theodore was by then far away.

THE SAINT IS ADMITTED TO THE MONASTERY OF SOLOVKI AS A NOVICE

The saint managed to find a boat to carry him across to the Holy Monastery of Solovki. At last, the monastery appeared on the horizon. When Theodore disembarked on the island and reverently entered the habitation of the great intercessors and wonderworkers, the venerable Zosima and Sabbatius and Germanus, his heart was filled with ineffable joy. Having prayed before the shrines of the venerable ones, the holy one approached the abbot to ask his blessing to live in the monastery. The abbot at that time (1534-1548) was a man named Alexis (Yurenev), a good and simple elder, but strict with regard to the duties of his monks. He readily accepted the newly arrived Theodore, but imposed upon him a hard obedience as preparation for the monastic life.

Having received the abbot's blessing, Theodore dutifully accepted the obediences assigned him, and, untiring in his diligence, passed through them one by one over the course of a year and a half. It was astonishing to see how the son of renowned and famous parents, who was brought up in comfort and ease, gave himself over to such exhausting

labors: he cut firewood, broke and cultivated the ground in the garden, carried stones, hauled in great weights while fishing, toiled in the mill, and did everything assiduously. Throughout these constant labors, he did not flag in spirit due to the weakness of his body, nor was he offended when, instead of receiving thanks for his labors, he was mocked, reviled and even beaten by the foolish; for no one in the monastery knew who he was.

Theodore's heavy physical labors did not hinder him from shouldering also the spiritual yoke. He tried to enter into the way of life of the monks of Solovki, and, emulating the spiritual life of the best of the brethren, he amazed everyone with the determination with which he cut himself off from worldly attachments.

THE SAINT RECEIVES THE MONASTIC TONSURE

Thus did the young ascetic pass the first period of his monastic life. Finally, he petitioned the abbot and the brethren to tonsure him. Having seen the constant labors and obedience of the novice, the abbot and his monks joyfully fulfilled Theodore's request, and he was tonsured and renamed Philip.

Following the monastic rule, the newly tonsured monk was entrusted in obedience to his monastic sponsor, Jonah (Shamin), an elder experienced in the spiritual life, who in his youth had been a friend and companion of Saint Alexander of Svir, and in Theodore's time held the position of confessor and overseer of the divine services at the monastery. Philip dwelt in the cell of this pious elder and began to exercise himself in asceticism under his guidance.

Soon after his tonsure, the new monk was sent to work in the monastery's kitchen. There he labored with diligence and in silence for the good of all the brethren. Before long, Philip was transferred to the bakery, where he did not permit himself to remain idle: he cut wood, carried water, and did everything that was necessary.

Despite his heavy labors in the bakery and kitchen, Philip never failed to take part in the divine services. With the first stroke of the bell he appeared in the monastery church and was always the last to leave. Moreover, after returning to the cell of his spiritual guide after his daily labors and spending time in pious conversation with him, the holy Philip would again spend time in prayer. Who knows how many sleepless nights he stood in constant supplication? When his body, exhausted by toil and vigils, demanded rest, the young ascetic

lay down on the bare ground, using a stone for his pillow. And the Lord watched over His humble laborer, supporting him in his great struggles with His heavenly protection. In later times, they displayed in the Cathedral of the Holy Transfiguration an icon of the Mother of God which, according to tradition, revealed itself to Saint Philip while he was working as the monastery's baker.

The strict ascetic life of the holy Philip could not be hidden from the attention of his brethren. Soon everyone began to speak of him as an exemplary monk, and he won the love and respect of them all by his humility and piety. His spiritual guide, the elder Jonah, rejoicing in his disciple, prophesied of him, saying: "This one will be the abbot of our monastery." Yet the praises of his brethren did not deceive Philip. He avoided even the least shadow of earthly glory, from which he had withdrawn to the monastery, fearing lest he be deprived of the kingdom of heaven because of it. His soul sought solitude and the silence of the wilderness.

With the blessing of the abbot, Saint Philip left the monastery for the interior of the island, establishing his abode in the impenetrable forest where men could not see him. And no few years did he spend in the wilderness. But when he had become accustomed to silence and divine contemplation in the tranquility of solitude, he finally returned to the monastery he had left, so that, as before, he might labor patiently with the rest of the brethren.

Abbot Alexis had long directed his attention toward the ascetic feats, the humble-mindedness and prudence of the young ascetic. And when he reached a truly advanced age, he made Philip his assistant in the governance of the monastery, entrusting the novices to his oversight. Philip strove with all his powers to justify the trust which the abbot had placed in him. By his assiduous fulfillment of his commandments he became his right hand and the staff of his old age. With the solicitude of a son he comforted the elder in time of sickness and brought him surcease of his sorrows.

THE SAINT IS ELECTED ABBOT OF THE MONASTERY OF SOLOVKI

The holy Philip had been a monk for nine years when the aged Alexis, weighted down by infirmities, desired to resign from the position of abbot. Having in mind the worthiness of Philip and the love which all the brethren bore him, he revealed his desire to transfer the administration of the monastery to him; then he summoned Philip and told

him that he wished him to be his successor. But Philip did not want even to hear this offer of authority, in his humility considering that he would be better off submitting to rather than instructing others. Then the abbot assembled all the brethren in council and said: "I am old, and my weakness requireth peace. Whom would ye choose to be abbot in my place?" To the abbot's question all replied as through with a single voice: "There is none better than Philip to govern us, for no one can compare with him in manner of life, intelligence and experience!"

After this, Philip could no longer oppose the general election and agreed to take upon himself the rank of abbot. Alexis immediately sent a letter to Archbishop Theodosius of Novgorod, in which he petitioned, in the name of the entire brotherhood, that Philip be elevated to the rank of Abbot of Solovki. The petition was carried

to Novgorod by several elders sent by the community. Taking the blessing of the archbishop, the elders said to him: "Holy Master, the council of the Monastery of Solovki

entreateth thee to appoint as abbot over us the monk Philip, who hath been sent with us." Theodosius received the request of the elders of Solovki favorably, for he had heard of Philip before; yet he questioned them concerning their candidate, who out of humility had declined to be present when their petition was presented: "Why is it that I do not see him among you?" And he commanded that Philip be brought before him.

Philip came before the hierarch and took his blessing. While conversing with him, the archbishop became convinced of his experience and gifts, and for this reason he quickly ordained the holy one to the priesthood and entrusted to him the abbot's staff. And turning to the brethren who accompanied him, he said: "Behold your father! Ye have him as an image of Christ. Submit to him with all obedience!" And when he had received ecclesiastical utensils for the monastery from the archbishop and rich gifts from many of Novgorod's citizens, the monks of Solovki set out on their return journey.

The new abbot was welcomed with great ceremony at the monastery. Alexis, the former abbot,

having marshalled his failing strength, went forth to meet him with all the brethren. With all solemnity they brought the holy Philip into the church, and after intoning a litany for the tsar, publicly read the archbishop's testimonial and escorted the saint to the abbot's throne. Afterwards, the new abbot delivered his first instruction to the brethren and told the priests and deacons to prepare themselves to serve the divine liturgy. On August 17th, 1548, he concelebrated his first liturgy as superior of the monastery. At the same service, all the brethren received Holy Communion from his hands, and everyone beheld his countenance shining like the face of an angel.

Having taken the rank of abbot upon himself against his will and because of the illness of Alexis, the holy Philip, as soon as he saw that the strength of his predecessor had in-

creased, departed again for the wilderness.

Thus, for a second time, Alexis took the administration of the monastery upon himself.

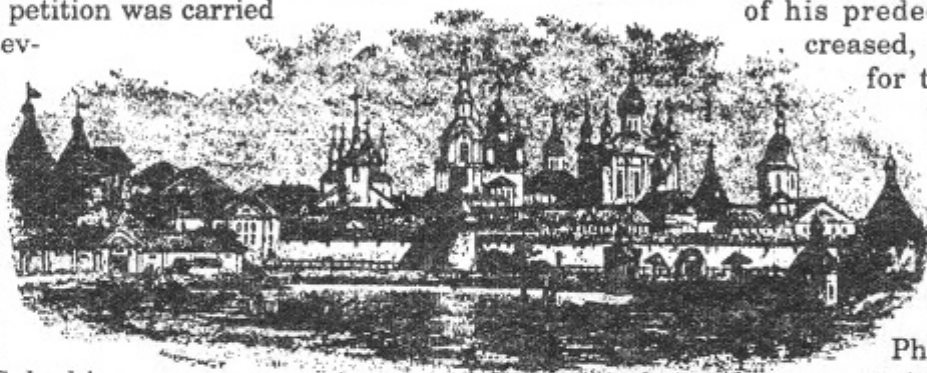
In stillness, Philip gave himself over to even more strict

ascetic endeavors, coming to the monastery only on feastdays, to receive the Holy Mysteries of Christ. Thus passed a year and a half before Alexis became completely exhausted. Sensing the approach of death, he summoned the hermit from the wilderness and, having assembled all the brethren, said: "I am already setting forth on the path of my fathers. Do ye choose for yourselves a father and guide." And having bade farewell to all, he peacefully surrendered his spirit into the hands of his God.

After they had buried their elder, the brethren of the monastery, taking counsel together as before, begged Philip to assume the eldership over them all. And he, conscious of the fact that he was the lawful abbot of the monastery with the blessing of the archbishop, again took upon himself the abbacy from which he had fled to the wilderness.

THE SAINT WORKS DILIGENTLY FOR THE BETTERMENT OF THE MONASTERY

Philip dedicated all his strength to the good estate of the Monastery of Solovki. At that time, the monastery's affairs were in disarray. A conflagration which had occurred in 1538 had burned



the whole monastery down to the foundations; and despite the efforts of Abbot Alexis, it had yet to be reconstructed, for there were not sufficient materials and funds to restore the monastery to its former appearance. Moreover, the number of the brethren had increased significantly, and it was essential to take care for their maintenance as well as expand the monastery's quarters. And many other labors and concerns presented themselves to the new abbot; but they did not daunt him.

Thanks to his extraordinary economic abilities and to funds he had received from his kinsmen at the time of his journey to Novgorod, within a short time the holy Philip brought the monastery to a flourishing state. Thus is he justly considered the second builder of the Monastery of Solovki, for a great deal of what survives to this day dates from his abbacy.

First of all, having need of considerable funds for the rebuilding of the monastery, the holy Philip directed his attention to the monastery's economy. At that time, the Monastery of Solovki had extensive holdings of land throughout the islands of the White Sea. But the principal source of its income consisted of monastery lands and holdings along the seacoast. The severe climate and poor crops rendered these holdings unsuitable for the planting of grain. Yet the natural resources of water and forest provided abundant material for the realization of various projects, among which was an expansion of the saltworks. The wise abbot began his reorganization with this. He increased the number of and improved the saltpans and reopened the ironworks. Tsar Ivan Vasilievich, at his request, gave the monastery the privilege of selling 10,000 pounds of salt without being taxed for it; and the profits thus realized were used to purchase essentials for the monastery.

While improving the productivity of the monastery's holdings, Philip also saw to the organization of their internal order and the improvement of the way of life of the peasants who lived and worked on them. With this objective in mind, he appointed for the holdings honest overseers whose responsibilities and salaries were exactly determined; he introduced into the administration an elected leadership, and ordered that the strictest justice be applied when levying taxes. To all who had complaints the abbot gave the right to approach him personally, and if it should be found that the complaints were justified, he promised them complete satisfaction. The holy Philip especially undertook measures to inculcate good mor-

als among the peasants. He concerned himself with all the details of the peasants' life and, sternly punishing drunkenness and gambling among them, tried to teach them to be industrious and orderly.

While setting aright the coastal holdings, the tireless abbot labored all the more for the benefit of the monks of Solovki. There, from the time of his accession to the abbacy, an unusual labor was undertaken. He drained swamps by excavating ditches, cleared away the brush, improved the soil, formed excellent pastures and brought cattle over, building enclosures for them on Muksal'ma Island, about seven miles from the monastery (for, according to the testament of the venerable Zosima, it was forbidden to breed animals in the vicinity of the monastery). Into the dense forests of Solovki he introduced reindeer, from whose hides boots and clothing were fashioned in the monastery's workshops. Finally, having decided to begin to replace the monastery's wooden buildings with stone structures, the holy Philip established a brickworks and introduced the scientific harvesting of trees in the forest, so that the woods would not only not be destroyed by overcutting, but would actually be improved. This necessitated the cutting of roads leading from the monastery through the forests, mountains and drained swamps to the various enterprises.

To point the way to the entrance of the bay at whose farther end the Monastery of Solovki stood, the holy abbot had great mounds made, and on them he set up lofty crosses to serve as day beacons for arriving ships. Later, he used his own funds to build at the harbor on Rabbit Island a pier with a hostel and kitchen; and in the monastery itself, two- and three-story buildings to house cells, workshops and offices.

These vast and almost uninterrupted labors required many hands, which the community was not always able to provide. And so, in order to alleviate the demands made on the monks, Saint Philip acquired hitherto unknown machines for the various monastery tasks, especially for the agricultural work which before had been done by men, including a sort of cart which was self-filling, self-propelling, and which emptied the rye into the oast; a type of mechanism with the help of which a single old man could sow with ten sieves; and a special sieve which sowed automatically, filling and separating the bran from the grain and groats. But the most remarkable of Saint Philip's implements was the so-called Philip's Mill. Even before, while he was passing through the various obediences, he looked into the building of mills for Solovki; and

now, having become abbot, he decided to replace the old mills with others which corresponded more closely to the extensive needs of the community. Choosing for this purpose one of the many lakes which covered the Island of Solovki, he opened a drain in the largest of them, the Holy Lake, widened the lake and excavated a canal from it to the sea. It was along this canal, which passed within the monastery, that the new mills were built.

THE SAINT BEGINS CONSTRUCTION OF MAGNIFICENT NEW CHURCHES

The result of all the extraordinary labors of the holy Philip was that the wild and inaccessible islands of the White Sea were well ordered and even became comparatively fertile; and the weather itself became moderate. The monastery itself was adorned with new stone buildings and magnificent churches. Saint Philip expended considerable effort and care in the construction of the churches. Thus, even early in his abbacy, he conceived the idea of building a summer church of stone, dedicated to the Dormition of the Mother of God. But lacking sufficient funds for such expensive construction, Philip made obeisance to Tsar Ivan Vasilievich. The sovereign, who was well-inclined toward the abbot, donated to the monastery the Kolezhensk district with its villages and saltworks, and somewhat later the coastal village of Sorotskaya, in whose Church of the Holy Trinity the venerable Sabbatius was first interred. Thus were the means found for the construction.

Before proceeding with the rebuilding of the catholicon, the holy Philip took counsel with the brethren. "O Father, the Lord God Who hath inspired thee to conceive this plan can assist in the actual labor; and we shall not deviate in the slightest from thy will," the monks humbly replied to their abbot's words. Then Saint Philip, perceiving that the brethren were in sympathy with him, sent to Novgorod for skilled master-craftsmen, and when they arrived, he invoked the aid of the Lord and His all-pure Mother, and the wonderworkers of Solovki, and zealously began the work. The construction lasted for five years, and on August 15th, 1557, the holy abbot consecrated the new church in honor of the Dormition of the Mother of God, and its side-chapel in honor of the Beheading of Saint John the Forerunner (the tsar's patron saint). Near the church a spacious refectory was erected, more than thirty yards in length, and around it several monastery workshops. The heavy domes of the refectory rested on a single internal pillar which, while

supporting them, also served as the foundation of the bell-tower erected over the refectory. In this bell-tower, in place of the old semandrons, Philip placed a real peal of bells cast in Pskov and paid for with money donated by the tsar.

Even when the construction of the Cathedral of the Dormition was completed, the tireless abbot allowed himself no rest. The following year he announced to the brethren his intention to undertake the building of an even more spacious and magnificent church, dedicated to the Transfiguration of the Lord, to replace the old wooden church built by Saint Zosima on the spot where the venerable one beheld a miraculous light and a church floating in the air. Knowing well that the monastery had no funds to cover the cost of this construction, the brethren were astonished by the abbot's plan and this time meekly expressed their reservations. Mindful of the words of the Gospel, "Which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he hath sufficient to finish it?", said to him: "Father, thou seest what want and great poverty there is in the monastery; for there are no cities nearby. Where wilt thou find the gold to pay for such a great church?" "Brethren," Philip, moved to ecstasy, replied to them, "if we place our trust in God we shall not be deceived. If this task is pleasing to Him, He will invisibly give us of His inexhaustible treasures for the erection of a house to His holy name." And indeed, Saint Philip's hope in the help of God did not disappoint him. The tsar also underwrote the cost of this church, donating a thousand rubles toward its construction, and designated the monastery as the recipient of various tax moneys and alms.

Encouraged by the generosity of the tsar, Philip assembled the most skilled builders and artisans, and in 1558 set about erecting the vast new church, which was remarkable for its time. Its floor was laid over a basement and crypt, and its domes were supported by two huge piers. On either side of the main sanctuary were two side-chapels—that of the wonderworkers of Solovki on the right, and that of the Archangel Michael on the left. Four other side-chapels were also attached to the catholicon.

Saint Philip was not able to complete the construction of the Cathedral of the Transfiguration during his tenure as abbot, but he did manage to assemble the furnishings for it, colored glass in patterned frames for the windows, costly hangings, silver candle stands, censers, books and icons—all, for the most part, purchased with his own moneys. On the northern side of the cathedral, under the

vestibule, he dug his own grave, next to that in which he buried his spiritual guide, Hieromonk Jonah.

While diligently occupying himself with the restoration of the monastery, the construction of new churches and buildings, the holy Philip exercised no less care for the preservation of all that was connected with the memory of the founders of the monastery and the wonderworkers of Solovki. He located the miraculous icon of the Mother of God, the Directress, which had been brought to the desert island by the venerable Sabbatius, and placed this holy object over the latter's grave; and he set up the saint's stone cross in the chapel where the remains of Sabbatius' fellow ascetic, the venerable Germanus, reposed. With his own hands he repaired the old Psalter which the venerable Zosima used in his cell-rule, and he also mended the old vestments which he loved to wear during the divine services. Finally, at the direction of the holy Philip, the written accounts of the lives of the venerable wonderworkers of Solovki were amplified with a description of the miracles they had wrought since his own arrival on the island.

A capable steward, exemplary in the quality of his monastic life, the holy Philip was at the same time a wise governor and experienced guide in spiritual activity. He concerned himself with all the details of the monastic life, which he knew so well, and strove to anticipate every monk's need. Knowing the necessity of nourishing food amid the severity of the arctic climate, the saint improved the brethren's meals and made sure that the monks' clothing was uniform in appearance and repair, determining how many changes of clothing and footwear each monk could have in his cell. For those who desired solitude he established hermitages in the depths of the forest, and on Rabbit Island he used his own funds to build a whole skete with wooden cells and workshops. Finally, so as to assure rest and care for the aged and ailing monks and workers of the community, as well as for sick pilgrims, the holy Philip built a hospital at the monastery.

THE SAINT CONTINUES HIS PERSONAL LIFE OF ASCETIC ENDEAVOR

Yet with all his care for the comfort and even modest ease of the brethren, the holy abbot in nowise permitted the monastery to become a place of idleness, sloth and worldly habits inconsistent with the spirit of monasticism. He was scrupulous in accepting into the brotherhood those who not only loved monasticism but also the labor which is inseparable

from it. The abbot himself instructed all by his own example, being indefatigable in the struggles of monasticism and even reclusion. As before, he did not cease his vigils in prayer, and he laid waste to his body with fasting, striving for ultimate victory over sensual thoughts and desires. When from time to time he found himself free of his weighty affairs, the holy Philip loved to withdraw to a solitary hermitage not far from the Holy Lake, a mile and a half from the monastery, which ever after was known as Philip's Hermitage. Thus, passing from struggle to struggle, from virtue to virtue, he ascended to a higher degree of perfection.

THE FAME OF HIS PERSONAL SANCTITY SPREADS THROUGHOUT RUSSIA

Word of the wisdom and virtues of the Abbot of Solovki quickly spread far beyond the arctic region; and great attention was paid to him in Moscow. In the years 1550 and 1551, the holy Philip was summoned to the capital by the tsar and was found deserving of the royal favor. To the abbot renowned for the holiness of his life they sent those who had erred in matters of the Faith, and even those in disgrace, who had fallen out of favor with the tsar, that he might admonish and correct them. In the year 1554, the council of bishops of the Russian Church ordered that Artemius, the former abbot of the Holy Trinity-Saint Sergius Lavra, who was accused of being a partisan of the heretic Bakshin, be sent to the Monastery of Solovki. The council's decree ordered Philip not only to keep Artemius in custody, but also to exhort and admonish him with the words of the Sacred Scriptures. A little later, in 1560, the priest Sylvester, the famous confessor and advisor of Tsar Ivan the Terrible, was also exiled to Solovki. There he received the monastic tonsure and the new name Spyridon, and there also he reposed, loved and respected by the holy abbot despite the tsar's disfavor.

TSAR IVAN THE TERRIBLE PERSECUTES HIS OWN SUBJECTS

The exile of Sylvester and the simultaneous banishment from the royal court of Adashev, the other favorite and counsellor of the tsar, were only the beginning of the unfortunate events which broke out in Moscow. In them, by God's providence, the holy Philip was fated to play a most active rôle, though not in the modest rank of abbot, but in that of the primate of the Church of Russia.

At that time, Tsar Ivan the Terrible underwent a great change. Jealous of his own power and



spurred on by the whisperings of liars, who assured the tsar that his advisors had usurped his authority and were reigning as kings themselves, he became suspicious and cruel, drove all of his former favorites away and fell under the influence of unworthy men. Moreover, he quickly declared all the nobles whom he disliked to be traitors and their allies among the clergy to be spies. And to make it all the easier to cut himself off from them, in 1565 he divided the entire realm into the dominions of his bodyguards (the *oprichniki*) and the domains of the nobles. Tsar Ivan placed unquestioning trust in his bodyguards; and taking advantage of this, they did all they wished in Moscow. Their audacity reached the point where they looted and mur-

dered people who were totally innocent, confiscating their properties and possessions for their own use. No one dared complain about them to the tsar.

Under such circumstances, Metropolitan Athanasius, an ailing, weak and elderly man, seeing the afflictions of the people but knowing that his own reserves of strength were insufficient to oppose Tsar Ivan the Terrible, resigned from his position as metropolitan on May 16th, 1566, and withdrew to the Chudov Monastery, where he had originally received the monastic tonsure. Saint Germanus, the holy archbishop of Kazan', was elected to replace him, and as metropolitan-elect had already taken up residence in the Palace of the Metropolitans. But several days later, through the machinations of the tsar's bodyguards, he was driven from the palace because he had dared to address to the tsar an instruction and memorandum on the latter's responsibility before the judgment of God. Thus, a new metropolitan had to be found. The tsar was then reminded of the holy Philip, of whom he had fond memories stretching back to the years of his own childhood. And taking counsel with the assembly of the clergy and his favored noblemen, the tsar decided to elevate the saint to the metropolitan cathedra.

THE TSAR DECIDES TO MAKE SAINT PHILIP METROPOLITAN OF MOSCOW

A letter was sent to Solovki. The tsar very graciously wrote to the abbot and invited him to travel to Moscow immediately, that he might benefit from his spiritual advice. When this letter was received, the holy Philip announced the will of the sovereign in the assembly of all the brethren and his own immediate departure. The brethren greeted this news with profound sorrow. Perhaps they already sensed that they would not see their beloved guide again in this life. And Philip himself left his monastery with regret, but he consoled his spiritual children, admonished them to place their trust in the Lord and His all-pure Mother, and, calling upon the venerable Zosima and Sabbatius for help, to concern themselves

with their own salvation and to keep the traditions of monasticism. When the saint celebrated the divine liturgy for the last time in his monastery, he gave communion of the Holy Mysteries to all the brethren, and after a farewell meal, set out for the capital, sent on his way with the blessing of the monks of Solovki.

The road by which he travelled to Moscow led through Novgorod. The people of Novgorod—men, women and children—went forth to meet the holy Philip almost two miles from the city. When he approached, they bowed down before him and begged him with tears, saying: "Father, be thou a mediator for us and our city before the tsar. Help thy native land, for we have heard that the tsar harboreth great anger against us." Having listened kindly to this request, he entered the city, where he was graciously received by the governor.

But the saint did not remain long in Novgorod. Summoned by the tsar, he hastened to the principal city of Muscovy, where a solemn greeting was arranged for him. The tsar himself paid great attention to the newly-arrived abbot. He showered him with generous gifts, conversed with him intimately, and fed him at his own table. Finally, he decided to reveal to him the reason for his summons to Moscow. But knowing the humility of the saint, the tsar approached the matter in a round-about way: he described to him the desperate position of the Church without a pastor; with all candor he admitted his own difficulty in choosing a new primate, and in conclusion declared that it was his sovereign will and that of the whole sacred council that Philip be the next metropolitan. This conversation took place in the presence of the higher clergy and nobles. And the whole assembly, following the tsar, unanimously acknowledged Philip as one worthy of the metropolitan throne.

The humble abbot was astonished that so high an honor had fallen his lot, and shedding tears of emotion he humbly replied: "Nay, merciful sovereign, do not separate me from the wilderness, do not impose upon me a task which is beyond my powers. For the Lord's sake, let me go, for it is folly to load a great burden upon a little boat." But the tsar did not withdraw his proposal, and the bishops and nobles urged Philip, quoting the words of the Scriptures, not to oppose the divine calling and the will of the tsar, and not to bury in the ground the talent given him by God.

Then the holy Philip, persuaded by the tsar and the assembly to accept the metropolitanate, declared that he was prepared to fulfill the tsar's will on condition that the tsar disband his body-

guard; otherwise it would be impossible for him to become metropolitan, and even if they consecrated him, he would be compelled to resign. Thus the holy Philip demanded that the divided kingdom be united as it had been before. This bold demand greatly irritated the tsar, and it seemed as though Philip, like Germanus, would also be driven away in disgrace. But the tsar still respected the abbot of Solovki too much to banish him, and thus, at the request of the archbishops and bishops, he suppressed his anger against Philip and commanded them to try to arrange that Philip be consecrated metropolitan. Yet Philip was not to interfere with the affairs of the court and the bodyguard; instead, he was to take counsel with the tsar as past metropolitans had with his father and grandfather. The clergy and the nobles for their part wept as they entreated the holy Philip to accept the rank of metropolitan. Convinced of his virtues, they hoped that when he occupied the primatial see he would by his steadfastness of spirit and prudence return the tsar and the whole kingdom to their former tranquility. After such pleas, Philip could not refuse and gave his word to the archbishops and bishops, which he set down in a letter specially composed, that he, as told to do by the tsar, and with their blessing, consented to become metropolitan, that he would not intrude upon the affairs of the bodyguard and the royal household, and that he would not resign from the metropolitanate because of the bodyguard and the conduct of the royal household.

Thus, after long persuasion, the holy Philip announced his submission to the will of the tsar. Yet while he agreed not to interfere with the political and personal relations of the tsar, he retained for himself the right to grieve for the innocents who were persecuted and to speak to the tsar of the truth of the Gospels and the rights of the Church in all cases where these were trampled upon.

SAINT PHILIP

ELECTED PRIMATE OF THE CHURCH OF RUSSIA

On July 20th, 1566, the decision of the assembly was signed by Abbot Philip, the candidate for the metropolitanate, and five days later, on July 25th, in the presence of the tsar and the royal family, the whole court and a great concourse of the people, in the Cathedral of the Dormition, the solemn consecration of the holy Philip as Metropolitan of All Russia was performed by almost all the bishops of the Russian land.

After the celebration of the liturgy, the tsar handed the newly ordained hierarch the pastoral

staff of the Holy Metropolitan Peter, and the assembly of bishops escorted him to the metropolitan's throne, from which the saint delivered his first, greatly moving sermon to the tsar. He told the tsar that it was his duty to be a father for his subjects, to listen meekly to those who asked his help, to care for those who suffered in poverty, and not to exult in his high position, knowing that he too was under the higher authority of heaven. He admonished him to take the advice of good men, but to turn his ears away from the slanderers and liars who blind the minds of kings, having no care for the good of the realm, but only for the satisfaction of their own authorities and pleasures. He urged him to be firm in the Orthodox Faith and to defend the Russian land from the attacks of its enemies; and, while maintaining the rules of good law from infringement by evil men, that he be mindful most of all that the power and majesty of the tsar lie not so much in military campaigns as in the love which he acquires in the hearts of his subjects. And when he had concluded his admonition to the tsar, the newly consecrated hierarch addressed edifying words also to the whole flock. With great joy did those present listen to the voice of their archpastor, which they had not heard for a long time. The tsar listened to the speech of the metropolitan without anger. And after the conclusion of the divine services, he gladly invited the holy Philip, and all the clergy and noblemen, to his royal palace.

THE SAINT'S WHOLESOME INFLUENCE UPON THE TSAR

Apparently the righteous words of the holy hierarch were not without their good results. The tsar dealt with his subjects more gently, executions were more rarely performed, and even the royal bodyguard humbled themselves, seeing the respect in which the tsar held Philip, and fearing the consequences should they accuse the hierarch. This change, of course, did not escape the notice of the people, and hope was reborn in their hearts for a better future. Everyone took heart and began to think that the end had come for their misfortunes; and they blessed the good influence of the metropolitan on the tsar.

Meanwhile, the holy Philip hastened to take advantage of the newfound peace, to occupy himself attentively with the affairs of the Church. His first concern was the appointment of a new bishop for Polotsk, which had not long before (1563) been conquered by Poland. The saint understood clearly the importance of this border diocese and was there-

fore constantly concerned about it, even during the most tumultuous days of his metropolitanate. Thus, in September of 1568, having received word of the shortage of clergymen in Polotsk, he immediately sent there thirty-three priests and a deacon from Novgorod.

No detailed information has come down to us as to Saint Philip's other activities regarding the administration and good estate of the Church. But if when abbot in Solovki he showed forth extraordinary activity, then of course, he would have been no less active after acceding to the cathedral of the primates of the Church of Russia.

THE SAINT'S CONTINUED CARE FOR HIS MONASTERY

The tumultuous life of the capital, which the holy Philip had long since done without, was difficult for his humble soul to bear. Far removed from the wonderworkers of Solovki, he felt himself an orphan, and remembering his peaceful monastery, he frequently reproached himself, saying: "What hath happened to thee, O wretched Philip? Did not the leadership thou exercised over the fathers in the community satisfy thy worldly vainglory? Behold the labors to which thou hast given thyself over, forsaking such tranquility. What an abyss the ship of thy soul hath hastened to, leaving behind such untroubled serenity!"

Meanwhile, the holy Monastery of Solovki, thanks to his efforts as abbot, continued to flourish. Moreover, he did not cease to care for its good estate even after becoming metropolitan. Even in 1568, he dispatched an order for the completion of the work he had begun on the widening of the Holy Lake.

But the most important thing that constituted the holy Philip's principal object of concern was nearly finished. The Cathedral of the Transfiguration, which had almost been completed during his abbacy, was now in full readiness and was consecrated during the first year of his episcopate, on the very feast of the Transfiguration of the Lord. Hieromonk Spyridon, bearing holy water and portions of the relics of the wonderworkers for the tsar and the metropolitan, arrived in Moscow with news of this event.

Of course, such infrequent relations with the Monastery of Solovki did not satisfy the holy Philip. Abiding constantly therein in spirit, the holy hierarch desired to have near him a material memorial of his spiritual fellowship with the venerable fathers of Solovki. With this purpose, he had a small church built in his metropolitan palace, which he dedicated to the venerable Zosima and Sabbatius, and he

adorned it magnificently. Hither he often went for the divine services and for solitary prayer when his soul was sorrowful, asking the help of grace during his new and exalted ministry. And the holy Philip had particular need of this invisible help when the time of his struggle arrived.

RELATIONS WITH THE TSAR BEGIN TO DETERIORATE

The peace and serenity which Russia enjoyed from the time of Philip's accession were not of long duration. In July of 1567, letters from King Sigismund of Poland and Khotkevich, hetman of Lithuania, to the principal noblemen of Russia, inviting them to take refuge in Lithuania, were intercepted. Terrible executions began. And it was not only the nobles who were guilty of treason who perished amid dreadful tortures, but many simple citizens also suffered. Enjoying the full trust of the tsar, armed guardsmen, using the excuse of eradicating sedition, gave full rein to their cruelty in Moscow. They murdered all the people who opposed them and confiscated their property. Blood ran in rivers. In the deserted squares and streets of the capital corpses piled up, and no one dared to bury them. All of Moscow was paralyzed with fear, and the terrified citizenry were afraid to leave their homes.

Seeing the unbridled disorder of the guardsmen, the holy Philip finally resolved to address to the tsar an exhortation to cease the bloodshed. But before doing so, he tried to persuade the pastors of the Church, who submitted in silence to all the commands of the dread tsar, to support him in this high task. Calling them to self-denial, he said to them: "Is it for this that ye have assembled, fathers and brethren, to be silent, afraid to speak the truth? Our silence leadeth the soul of the tsar into sin and bringeth bitter destruction upon our own souls, and entaileth sorrow and vexation for the Orthodox Faith. Do ye fear lest ye be deprived of corrupt glory? Yet there is no rank in this world which will deliver us from everlasting torment if we violate the commandment of Christ and forget our duty to care for the piety of the right-believing tsar, for the peace and prosperity of all Orthodox Christianity. See ye how the tsar's officials keep silence? Yet the noblemen are constrained by the cares of life, whereas the Lord hath freed us of them. We have been morally ordained to champion great truth, even if we must needs lay down our lives for the flock entrusted to us. Ye yourselves know that we shall be tried for the truth on the day of judgment." The archpastor's ardent appeal did not, however, find support among the pastors. They lacked the

courage to oppose the tsar, and thus to all of the saint's attempts at persuasion they compliantly responded: "It is good to heed the tsar in all things and to do his will, and not to anger him."

VENAL CLERGYMEN INTRIGUE AGAINST THE SAINT

Several of them, if only in the depths of their souls, sympathized with Saint Philip. And Saint Germanus, Archbishop of Kazan', did not hide his sympathy for the metropolitan. Yet there were others, on the contrary, who strove in every way possible to do him harm. Their love of position could not tolerate the self-denial of the holy hierarch. Among these latter were Archbishop Pœmen of Novgorod, who entertained dreams of himself becoming metropolitan, and Bishops Paphnutius of Suzdal' and Philotheus of Ryazan'. But the metropolitan's greatest opponent was the tsar's confessor, Archpriest Eustathius, the rector of the Cathedral of the Annunciation, who enjoyed the favor and trust of the sovereign, despite the fact that he had been suspended by the metropolitan. Privately and publicly, whenever a favorable opportunity presented itself, he denounced the primate to the tsar with all the slanders and calumnies which the metropolitan's enemies used to fan in the soul of the tsar the spark of suspicion which Philip's demand for the abolition of the bodyguards had first instilled.

THE SAINT UPBRAIDS THE TSAR FOR HIS CRUELTY

Despite the cowardice of the clergy, the holy hierarch was not afraid himself to address an admonition to the tsar, trusting that the words of the Scriptures would tame his anger and still his troubled soul. These exhortation were at first private. But when they proved ineffectual, the archpastor resorted to public denunciations. On March 21st, 1568, the Sunday of the Veneration of the Precious Cross, in the cathedral, Saint Philip addressed Tsar Ivan the Terrible in the following words: "Mighty tsar, thou hast been invested by God with the most exalted of ranks, and for this cause thou, more than all others, shouldst honor God. The scepter of earthly authority hath been given thee so that thou mightest maintain righteousness among the people and reign over them in accordance with the law. By nature thou art like other men, but in authority thou art like unto God. It behooveth thee, as a mortal man, not to exalt thyself, and as the image of God not to give reign to anger, for only he may be justly called a ruler who controlleth himself and is not enslaved

to shameful passions, but vanquisheth them with the help of his mind. Hath it ever been heard that pious tsars have abused their kingdom? Not only in the time of thy forebears, but even among foreigners such a thing hath never been." Unaccustomed to such denunciations, the tsar angrily said to Philip: "What business hast thou, O monk, in the affairs of my counsels? Dost thou not know that mine own people wish to swallow me up?" "I have become a monk solely for the sake of my Christ," the holy hierarch meekly responded to this; "yet through the grace of the Holy Spirit and the election of the sacred council and thy will I have become the shepherd of the Church of Christ, and together we must exercise care for the peace and piety of all Orthodox Christianity." "One thing only do I say to thee, honored father: Hold thy tongue!" the tsar repeated; "And bless us to act according to our will." "Pious tsar," answered Philip, "our silence would lead thee into sin and to the destruction of all the people, for a bad helmsman destroyeth the whole ship. Thus, when we follow the will of man, how will we be able to say of the day of the Lord's arrival: 'Behold, here am I and the children which God hath given me' [Heb. 2: 13; cf. also Is. 8: 18]? The Lord Himself hath commanded us to love one another and to lay down our life for our friends."

These words of love somewhat mollified the angry tsar, and, using the words of the Prophet David, he began to justify his cruelty by saying that he was surrounded by secret enemies, saying: "Holy master, 'My friends' have risen up against me 'and my neighbors drew nigh over against me and stood,... and they that sought after my soul used violence, and they that sought evils for me...' [Ps. 37: 12, 13]. 'O sovereign,' the holy hierarch answered him, "there are indeed wicked and lying men, but one must needs distinguish between good men and bad. Let men who desire to give thee good counsel draw nigh unto thee, and not flatterers; those who preserve the general welfare, and not those who have in mind only to please the powerful. It is sinful not to restrain sinners, but why divide the unity of the realm? Thou hast been appointed by God to judge the people of God in righteousness, and not to make thyself a tyrant. Reprove those who speak unjustly to thee, cut them off from thyself like putrefying members, and unify thy people, for God abideth only where there is oneness of mind and love unfeigned." The tsar cried out: "Philip, do not oppose my rule, lest my wrath overtake thee; else leave thy rank!" But the holy

hierarch said to him: "I did not ask thee for this rank, nor did I send mediators to thee, nor did I tender bribes that I might receive it. Wherefore didst thou thyself deprive me of the wilderness? If thou darest to act against the law, do what thou desirest, but for me it is unforgivable to weaken when the time of struggle cometh." And after these words, the tsar left for his own palace in great anger and vexation of mind.

THE TSAR TURNS AWAY FROM THE METROPOLITAN

The enemies of the holy Philip—the guardsmen Maliuta Skuratov and Basil Gryaznoi and their partisans, who had long sought the means to avenge the tireless denunciation of their crimes—took advantage of the tsar's displeasure. They begged the tsar not to turn them over to Philip, not to disband the guardsmen because of his words or abandon his way of life. And they tried to convince him that the metropolitan was allied with the noblemen who were his enemies, and that he was protecting them. And these efforts by the enemies of Saint Philip proved successful: the tsar refused to listen to the persistent metropolitan and, ignoring his reproofs, continued in his former manner of life. Indeed, his cruelty grew continually more intense, and execution followed upon execution. And the guardsmen, encouraged by his leniency, kept all in terror.

In despair, the citizens of Moscow went to the metropolitan and tearfully besought him for protection. And the holy Philip, himself troubled in the depths of his soul, alone maintained good spirits among the people and faith that a better time would come. "Grieve not, my children," the holy hierarch said; "The Lord is faithful. He will not permit us to be tried beyond our strength to endure, and will not allow us to perish utterly. If the enemy of men hath waged war against us, it will soon be turned back upon his head. Hath not the Lord said that 'It must needs be that offenses come; but woe to that man by whom the offense cometh' [Mt. 18: 7]? It is here that crowns have been prepared for us. It is here that the good struggle lieth before me. The apostle said: 'God is no respecter of persons' [Acts 10: 34], and David armeth me with the hymn: 'I spake of Thy testimonies before kings, and I was not ashamed' [Ps. 118: 46]. All of this, O elect of God, hath happened to us because of our sins, for our salvation and correction. Lo! the axe lieth upon the root; yet remember that it is not the good things of earth, but those of heaven, which the Lord hath promised us. I rejoice that I may

suffer for you, for ye are my answer before God, ye are the crown I have received from the Lord." And after conversing with their pastor, the people dispersed to their homes, calmed and comforted.

THE SAINT CONFRONTS THE TSAR IN CHURCH

A short time later, on Sunday, the metropolitan was serving in the Cathedral of the Dormition. Suddenly, during the service, the tsar appeared in church with a crowd of courtiers and guardsmen. The tsar and his entourage wore tall, black caps and long black robes. The tsar approached the holy Philip, who was standing in the metropolitan's place, and waited for his blessing. Three times he asked the holy hierarch for a blessing, but the metropolitan answered him not a word, ignoring the sovereign completely. Finally, the noblemen said: "Holy master, the pious sovereign Ivan Vasilievich, Tsar of All Russia, hath come to thy holiness and asketh a blessing of thee." Then the holy Philip, directing his gaze upon the tsar and approaching him, said: "O Sovereign, to whom hast thou likened thyself, exchanging the magnificence of thy rank and adopting clothing which doth not befit thee? For as long as the sun hath shone in the heavens it is unheard of that pious tsars have so outraged their own kingship. Fear thou the judgment of God, and be thou ashamed for thy royal purple! O thou who appliest the laws to others, wherefore doest thou that which is worthy of condemnation? The righteousness of the king is in judgment, as saith the Scriptures; but thou committest unrighteousness against thy people. O how the Orthodox are suffering! Among all nations, even the Tartars and the heathen, there is law and justice; only among us is there none. Everywhere else mercy is to be found; only in Russia is there no pity for either the innocent or the just. Here we are offering up pure and unbloody sacrifice to the Lord, O sovereign, but outside this sanctuary innocent Christian blood is being shed. Even though thou art majestic in the image of God, yet thou art a mortal man, and the Lord expecteth much from thy hands. Thou hast gone deeply into the study of the divine Scriptures; wherefore dost thou not follow them? 'Whosoever doeth not righteousness is not of God, neither he that loveth not his brother' [I Jn. 3: 10]."

"Philip," the tsar wrathfully said, "dost thou think to be unfaithful to our will? It would be better for thee to be of one mind with us." "Then in what do we place our faith?" the saint replied to him; "In vain are the sufferings of the Savior and the com-

mandments He hath given us, if we ourselves now throw away what the Lord hath entrusted to us to keep safe. I do not grieve over those who like the martyrs are put to death in their innocence; I grieve for thee, being concerned for thy salvation." But the dread tsar would not listen to the words of the righteous one. He shook his fist at the holy hierarch and threatened him with banishment and divers tortures, crying: "Dost thou dare to oppose our might? We see thy stubbornness!" "I am a stranger and sojourner on the earth," the holy bishop calmly replied; "Like all my fathers before me, I struggle for the truth of piety; and even if I have to endure deprivation of my rank and to bear cruel sufferings, I will not abase myself before thee."

THE SAINT'S ENEMIES

OBTAIN PERJURED ACCUSATIONS AGAINST HIM

Beside himself with rage, the tsar left the church, resolved to destroy his accuser. But he did not yet dare to lay hands on the holy hierarch who was respected by all. It was first necessary to discredit him in the opinion of the people. And so a wide field was opened for all sorts of slanderers. Thus, even in the cathedral the enemies of Saint Philip, desiring to degrade him before all the populace, prepared the most malicious calumny against the elder, which they forced a young reader of the metropolitan's domestic church to utter. When he heard the accusations of the youth, Pœmen of Novgorod and other bishops who curried favor with the tsar, cried out in indignation, feigning belief in the slander: "He accuseth the tsar, but himself committeth iniquity!" When he heard this, the holy Philip remarked to Pœmen: "Thou seekest to please men and covetest the see of another bishop, but thou shalt soon be deprived of thine own."

The bishops who sympathized with Saint Philip soon realized the complete absurdity of the accusations lodged against him, but they did not dare to utter even a single word in his defense; they only besought the holy hierarch to forgive the reluctant accuser, who with tears in his eyes admitted to his uncle, the cathedral steward Charalampus, that he had lied under compulsion and out of fear. Seeing the repentance of the youth, the good pastor kindly said to him: "May Christ be merciful unto thee and grant thee forgiveness. And do thou also forgive those who instructed thee to say these things." Then, addressing the bishops, the holy hierarch said: "I see the end prepared for me, but do ye know why they desire to drive me from hence and stir up the tsar against me? Because I have not flattered them

with lies; I have not given them rich garments or invited them to banquets. Yet will I not cease speaking the truth, lest I bear the rank of hierarch in vain."

After this altercation with the tsar, the holy Philip left the Kremlin for the Monastery of Saint Nicholas. Meanwhile, the horrors wrought by the royal bodyguards continued both in the capital and far beyond its boundaries. As though to provoke the metropolitan, the tsar permitted himself all manner of abominations. He executed Prince Basil Pronskey, who had only recently received the monastic tonsure, and himself ravaged the outlying districts of Moscow, setting fire to the villages and estates of the nobles, outraging their wives and even destroying their cattle. Seeing the holy Philip as their defender, the people did not abandon him, but when they met the tsar was unable to speak with the metropolitan without becoming enraged.

The feast of the holy Apostles Prochorus and Nicanor, July 28th, arrived. On this day, on which the transfer of the wonder-working Smolensk Icon of the Mother of God was celebrated, the metropolitan conducted the customary procession around the walls of the Novodievichy Convent, for this was its patronal feast.

When the procession reached the holy doors and paused for the reading of the holy Gospel, Saint Philip turned to the people to utter the exclamation "Peace be unto all!". Suddenly he noticed a guardsman standing beyond the tsar wearing a Tartar cap. Indignation moved the soul of the bishop and, turning to the tsar, he said to him: "When the divine glorification is being celebrated and the word of God is read, it behooveth him to listen to it with head uncovered. Why do these people follow the custom of the Moslems and stand thus with covered heads? Are not all here of the same religion?" "What? Whom do you mean?" asked the tsar. "One of the entourage which hath accompanied thee," the holy hierarch answered. The tsar turned around to look at his guardsmen, but the guilty one had already managed to remove and hide his cap. This enraged the dread tsar, and he wished to determine who had committed this iniquitous act. Despite this, none of those present dared to point out the culprit because he was one of those most favored by the tsar. The sovereign's cronies managed to convince him that the metropolitan had lied, publicly denigrating the tsar's might. Then the enraged tsar began to berate the holy hierarch in a crude manner, calling him a liar and a traitor, and vowing to establish his guilt in

all things. And from that day he moved to bring to fulfillment his intention to depose the holy Philip.

BY BRIBERY & INTIMIDATION THE TSAR OBTAINS FALSE TESTIMONY

Desiring to impart to his plot the appearance of legality, Ivan did not plan to arrange a sham trial for the righteous one. He wanted the metropolitan deposed for some alleged misconduct. With this objective in mind, the tsar ordered all the metropolitan's principal nobles and officials arrested. They were kept in prison under close guard and tortured in an attempt to learn anything to the holy hierarch's detriment; but in this they were not successful. Then, giving up hope of finding any grounds in Moscow for accusing the holy Philip, where his life, resplendent with the virtues, was well known to each and every person, they dispatched to Solovki notorious enemies of the saint—Bishop Paphnutius of Suzdal', Archimandrite Theodosius of the Androniev Monastery and Prince Basil Temkin—with a military escort, under the pretext of investigating the conduct of the saint while he had lived there.

After their arrival at the Monastery of Solovki, they used every method—kindness and threats, gifts and promises of honors—to find among the monks some who would bear false witness against the metropolitan. And Paphnutius, who would not listen to a single word in defense of the saint, strove the hardest. With the promise of episcopal consecration he lured to his side Abbot Paisius, the unworthy successor of Saint Philip in the abbacy. And the example of their superior proved a temptation for several other thoughtless monks, while others were intimidated by threats. There were, however, pious elders at the Monastery of Solovki who, despite all threats and even tortures, would not agree to lie. They unanimously bore witness to the blameless life of the holy Philip and his paternal care for the salvation of the brethren entrusted to his oversight. But the emissaries of the tsar would not listen to them. And recording the slanders and false accusations against the saint, and taking with them Paisius and the other calumniators, they hastened back to Moscow.

Ivan the Terrible, who was immediately informed of the false accusations against the holy Philip, was satisfied with them and ordered the nobles and bishops to assemble in the Cathedral of the Dormition to subject the metropolitan to an open trial. This took place on November 4th.

THE SHAM TRIAL OF THE METROPOLITAN

At the appointed hour, the sovereign and the innocent accused arrived at the church: arrayed in hierarchal vestments, he stood before the assembly which was to try him. The accusations were read, but the accusers were not present, for the tsar was afraid to give the saint any opportunity to look his accusers in the face. When the reading of the charges was completed, the accused was given an opportunity to speak. Saint Philip considered it pointless to attempt to rebut the charges, for he knew that his fate had already been determined beforehand; but he addressed to the tsar the following words: "Sovereign and Great Prince! Dost thou imagine that I fear either thee or death? Nay! It is better to die an innocent martyr than to endure silently all these terrible iniquities in the rank of metropolitan. Do what pleaseth thee. Behold, here is the pastoral staff; here is the klobuk and mantle wherewith thou didst desire to exalt me. And ye ministers of the altar," the holy hierarch continued, addressing the bishops, "shepherd faithfully the flock of Christ, and prepare yourselves to give answer unto God; and fear the King of heaven more than an earthly king!" And having said these words, the holy Philip removed the tokens of his dignity and made as if to leave; but the tsar stopped him, saying that he still had to await the decision of the council and not be his own judge. And he was compelled to put the hierarchal vestments on once more and to serve the liturgy again on November 8th.

THE DEPOSITION & IMPRISONMENT OF THE SAINT

Now this was the feast of the Archangel Michael. Metropolitan Philip stood in full hierarchal vestments in his place in the Cathedral of the Dormition, preparing to offer to the Lord the unbloody sacrifice for the last time. Suddenly, the doors of the cathedral burst open with a great noise and Alexis Basmanov, the tsar's favorite, entered with a troop of soldiers and guardsmen. The divine service was brought to a halt, and Basmanov commanded that the royal edict and the sentence of the council concerning the deposition of the metropolitan be read aloud for all the people to hear, including all the slanders made against him. When the reading was concluded, the guardsmen and soldiers rushed upon the holy hierarch in a rage and began to tear from him his sacerdotal vestments. But the holy Philip was not troubled in soul and tried to pacify his clergymen. "My children," he said, "my

parting with you is sorrowful to my soul; but I rejoice that I am enduring all for the sake of the Church of God. The time of its widowhood is come, for the pastors will be held in contempt as hirelings. They will not hold on to their cathedra here, nor will they be buried in this holy church of the Mother of God." [And this prophecy of the saint was not long in seeing its fulfillment, for his two immediate successors, Metropolitans Cyril and Dionysius, were not accorded this honor, and even the first two patriarchs, Saints Job and Hermogenes, were only transferred to the Cathedral of the Dormition many years after their repose.]

And casting a threadbare and filthy simple monk's riassa over the shoulders of the saint, the guardsmen dragged him forth from the church, buffeted him about the head with brooms, sat him upon a sled and, raining insults and blows upon him, drove him off to the Monastery of the Holy Theophany. Crowds of the people, completely blocking the narrow Nikol'sky Street, accompanied their archpastor with tears. But he manfully bore all the abuse and, his countenance suffused with joy, blessed his spiritual children on either side of the road, exhorting them to be patience and to pray to God. Before the gates of the monastery, the holy Philip addressed the flock who surrounded him for the last time with words of consolation: "I have accepted all of this for your good, that our troubles might abate. Were it not because of my love for you, I would not want to remain here a single day, but the word of God hath restrained me: 'The good shepherd giveth his life for the sheep' [Jn. 10: 11]. Be not troubled; all this is from the evil one; but the Lord Who hath permitted it is our helper. Christ is with us; whom shall we fear? I am prepared to suffer for you, and your love will weave a wreath for me in the age to come, for the victory is achieved with pain. But I beseech you not to lose hope; the Lord chastiseth us with love for our redemption. These sufferings come not from others, but from our own. I joyfully bear the tribulations they cause, for the Lord hath commanded us to do good to those who hate us and to pray for them. May the God of peace arrange everything for the good through His own goodness." And receiving a final blessing from the holy hierarch, the people dispersed to their own homes in confusion, while the holy Philip was incarcerated in the monastery.

Several days later, the deposed metropolitan was brought with great mockery to the palace of the metropolitans, that the final sentence might be announced to him. There, in the presence of

the tsar and the bishops, Abbot Paisius of Solovki with great insolence confirmed all the accusations made against the holy Philip, which he and his fellow accusers had earlier submitted in writing to the tsar. The holy hierarch said to Paisius, his disciple: "May the grace of God be in your mouth, my child, for lying mouths have been opened against me. Hast thou not heard the word of God: 'Whosoever shall say, Thou fool, shall be in danger of the fire of Gehenna' [Mt. 5: 22]? And call to mind another saying of the Sacred Scriptures, that what a man soweth, so shall he reap. These are not my words, but the Lord's." A great tumult arose; but the holy hierarch stood like a lamb among wolves. They declared him guilty of various crimes, sorcery among them. It is known that Ivan the Terrible, not satisfied with the deposition of the metropolitan, wanted to sentence him to be burned at the stake, and that only through the mediation of the clergy did he consent to spare his life, commuting his sentence to life imprisonment in a monastery. But the saint's fate did not frighten him: then, as always, the pain in his heart was for unhappy Russia. And once again, for the last time, he addressed an exhortation to the tsar, entreating him to have pity on his subjects and to cease his ungodly deeds. "Remember the tsars and princes of old, and then look upon those we have now. Those who did good are blessed to this day, while those who dealt cruelly with their kingdom are cursed. Do thou, O lover of Christ, emulate the ways of the good."

Answering not a word to Philip, Ivan commanded his guards to take the holy elder and carry him off to prison. The tsar knew that his zealous servants would have no pity for the deposed hierarch. And indeed, they used every means to put an end to their only staunch opponent as quickly as possible. Imprisoning the elderly sufferer in a dank and filthy dungeon, they affixed iron manacles to his wrists, set his feet in wooden stocks, and cast heavy iron chains on his neck.

ATTEMPTS TO MURDER THE SAINT IN PRISON

Finally, intending to starve him to death, they went a full week without giving him any food. But the prisoner, who was accustomed to fasting and abstinence from his youth, nevertheless survived, finding strength in prayer. And, lo! the iron chains fell from the righteous one's wrists and neck of their own accord, and his feet were freed from the heavy stocks. The noblemen sent by the tsar to ascertain whether Philip was still alive reported to him what had happened. But the miracle did not cause Ivan

to come to his senses, and he cried: "This traitor hath done this by sorcery, sorcery!"

It is also known that the tsar ordered a hungry bear loosed upon the prisoner. The following day he himself went to the prison, but to his astonishment he saw the holy Philip unharmed, standing in prayer, while the savage beast lay peacefully in the corner.

After this, they transferred the holy sufferer to the Monastery of Saint Nicholas, which was designated the place of the deposed metropolitan's incarceration; and he was given a paltry monetary allowance for his maintenance.

Desiring to erase all memory of the holy Philip from the memory of the people, Ivan the Terrible hastened to appoint a new metropolitan to fill the vacant cathedra. The choice fell upon a good, if weak, elder, Archimandrite Cyril of the Holy Trinity-Saint Sergius Lavra; and on November 11th he was elevated to the metropolitanate.

It seemed that with the removal of the holy Philip the malice of the tsar would abate. But the enraged Ivan was still not satisfied and prepared even more grievous torments for the innocent sufferer. Knowing how he could cause even greater distress for the saint, he initiated cruel reprisals upon those close to him. One by one, ten of the metropolitan's kinsmen perished amid torture and torments. And one of them, the metropolitan's beloved nephew, was beheaded after having been subjected to savage tortures. The tsar then ordered the severed head to be sewn in a sack and carried to the imprisoned hierarch with the message: "Behold, here is the head of thy kinsman. Thy sorcery availed him nought." The holy Philip reverently took the horrid gift in his hands, set the blood-spattered head before him and, bowing down to the ground, he wept and kissed it; then he said: "Blessed is he whom Thou hast chosen and taken, O Lord" [Ps. 64: 5].

THE SAINT IS TRANSFERRED TO THE OTROCH MONASTERY IN TVER'

The patience and courage with which the holy Philip endured all his sufferings did not bring the tsar to his senses, but even more greatly vexed him, because the sympathy of the people was clearly on the side of the great hierarch. The dread tsar therefore decided to remove him from Moscow and incarcerate him in the Otroch Monastery in Tver'.

Many sufferings did the holy Philip endure throughout the course of his journey and imprisonment. His poor clothing provided but scant protection from the cold; and his jailers frequently

neglected to feed him for days at a time. Furthermore, the cruel bailiff Stephen Kobylín and other guards subjected him to coarse, at times even inhuman, treatment. But Saint Philip endured all of this with meekness, never allowing even a hint of reproach or a single complaint about his suffering to escape his lips.

THE MARTYRDOM OF THE SAINT

About a year passed since the holy Philip was first incarcerated when, in December of 1569, Ivan the Terrible set forth with his army to punish Novgorod for its supposed sedition. He went as though to war, destroying everything in his path. And when he drew nigh unto Tver', he remembered that Metropolitan Philip was imprisoned there and sent to him the most evil of his guardsmen, Maliuta Skuratov, feigning a desire for the holy hierarch's blessing. Sensing that his end was at hand, three days before this the holy hierarch told those around him: "The time of the conclusion of my struggle hath come; my departure is nigh at hand." And having received communion of the Holy Mysteries, he peacefully awaited his end. Maliuta entered the cell and, humbly making obeisance, said to the saint: "Holy master, give thy blessing for the tsar to go to Novgorod the Great." But knowing why the tsar's emissary had come, the holy Philip answered him, saying: "Do what thou hast come to me to do, and do not cause me temptation by falsely asking for the gift of God." And having said this, the saint offered up to God his final prayer: "O Master Lord almighty, accept my spirit in peace, and from Thine all-holy glory send Thou an angel of peace to guide me to the three-Sunned Godhead, that mine ascent may not be blocked by the prince of darkness. Shame me not before Thine angels, but reckon me among the choir of the elect, for blessed art Thou forever. Amen."

Maliuta then took a pillow and smothered the holy Philip with it. After this he hastily left the cell and, informing the abbot and the brethren of the saint's death, began to reproach them for their neglect of the prisoner, whom, he alleged, had died of the fumes which were rife in his cell. Terror fell upon the assembled monks when they learned of the death of the righteous elder, and out of fear they were unable to utter a single word. Allowing them no time to collect themselves, Maliuta ordered a deep pit dug beyond the sanctuary of the cathedral, and in his presence the much-suffering body of the holy hierarch of Christ was buried in it. No bell was tolled, no incense was burned, and there

may not have been any of the Church's burial chants sung; for the evil guardsman was in haste to cover the traces of his crime. And no sooner was the grave covered with earth than he immediately left the monastery. Thus did the life of Philip, the great hierarch of Christ, the champion of justice who suffered for the peace and good estate of the Russian realm, come to an end, December 23rd, 1569, being the day of his martyrdom.

THE PERSECUTORS OF THE SAINT ARE PUNISHED

Not long, however, did the enemies of the holy Philip enjoy their seeming triumph. The wrath of God soon overtook his persecutors. Quite soon after his evil deed the heartless henchman Maliuta Skuratov was dealt a grievous wound, from which he died. The tsar was visibly weighed down by the crime and showed his dread disfavor toward all who aided and abetted this murder. The hapless Archbishop Pœmen of Novgorod was deposed and sent to the Saint Nicholas Monastery in Venev to be imprisoned. There he lived in the perpetual fear of death. Philotheus of Ryazan' was also deprived of his episcopal rank. Nor was Stephen Kobylín, the cruel bailiff, forgotten: he was tonsured a monk against his will and imprisoned in the Kamenny Monastery of the Savior, on Lake Kubensk. But the tsar's wrath fell principally upon the Monastery of Solovki. The power-hungry Abbot Païsius, instead of the episcopal consecration he had been promised, was exiled to Valaam, and the Monk Zosima and nine others who had slandered the metropolitan, were likewise banished to various other monasteries, and many of them died of grievous illnesses while on the way to their places of exile. And as a punishment for the whole brotherhood, the enraged tsar sent to Solovki as its new abbot Hieromonk Barlaam of the Saint Cyril-White Lake Monastery, to administer its affairs. Only at the end of his life did he begin to treat the monastery with his former benevolence, bestowing large sums of money and material goods upon it in memory of the monks of Solovki and the citizens of Novgorod who had suffered from his wrath.

THE MONASTERY OF SOLOVKI PETITIONS TO OBTAIN THE SAINT'S RELICS

While the mercy of the tsar returned, there was one loss for which the Monastery of Solovki was not compensated—their deprivation of the remains of their holy abbot, Saint Philip, whom they had never forgotten. Twenty years passed from the day of his martyrdom, and the royal throne was no

longer occupied by Ivan the Terrible, but by his meek and godly son, Theodore Ivanovich; and still the precious body of the holy hierarch lay buried at the Otroch Monastery in Tver'. Bitterly did the pious monks of Solovki grieve over this, remembering the saint's tireless labor and care for their community. Finally, they decided to ask their abbot, James, to petition the tsar to permit them to transfer the remains of the holy Philip to his former monastery. James had himself long entertained the idea of doing this, and he therefore lovingly accepted the request of his monks, seeing in it the work of God. Without delay, he set out for Moscow, and presenting himself before the tsar said to him in the name of all the brethren of Solovki: "Pious tsar, give us our fellow desert-dweller Philip, who was driven from his see through the slanders of his own disciples and buried in a place foreign to him. From his youth he bore labors with the fathers of our monastery, and now a curse hangeth over us for the harm the mindless ones caused him. Thy royal permission will again restore to us the blessing of which we have deprived ourselves."

Tsar Theodore fulfilled the request of the monks of Solovki and issued them a letter to Bishop Zachariah of Tver' allowing them to remove the relics of the holy Philip to Solovki. Zachariah had perforce to comply with the tsar's decree and ordered the abbot of the Otroch Monastery to reveal the place where the holy hierarch was buried. When they excavated the grave and uncovered the coffin, the air was filled with a sweet fragrance as of costly myrrh, which was emitted by the relics. The body of the holy hierarch was discovered to be utterly untouched by corruption; even his clothing was intact.

THE INCORRUPT RELICS OF THE SAINT ARE MOVED TO SOLOVKI

The people began to stream in from every direction, to bow down before the passion-bearer of Christ. Deeply moved, the bishop shed tears as he fell down before the coffin of Saint Philip, beseeching him to remember in his prayers before God the King of all the city in which he finished his struggle of martyrdom and where his precious relics had rested for so many years. Then, entrusting the coffin with the saint's relics to Abbot James, the bishop and all his clergy, accompanied by a great concourse of the people bearing crosses and banners, escorted the saint to the bank of the River Volga, by which the elders of Solovki joyfully transported them to their distant monastery.

When the holy relics arrived at the monastery's

pier, all the brethren, and a great many people, went forth to greet them bearing candles and censers. With the chanting of sacred hymns they bore the coffer containing the relics of the holy hierarch into the Cathedral of the Transfiguration, which he had erected by his own labors, and placed them in the midst of the church. The following day, after the solemn celebration of the divine services, the incorrupt body of the holy hierarch Philip was interred in the place he had chosen for himself in the vestibule of the cathedral, by the chapel of the venerable Zosima and Sabbatius. There a tablet of white stone was placed, on which was engraved the inscription: "Metropolitan Philip reposed in Tver' on December 23rd, 1569. In 1591, the relics of Philip were brought to the Monastery of Solovki and interred on August 8th." This inscription continued to mark the grave in which the relics of the saint rested for fifty-five years even after they were removed.

MIRACULOUS HEALINGS WROUGHT BY THE SAINT

The Lord, Who is wondrous in His saints, glorified His favorite, the great hierarch Philip, with the power to work wonders. His precious relics have become a well spring of healings for all who call upon his holy name in prayer. We will relate several of his miracles.

Not long after the translation of the relics of the holy hierarch to Solovki, Basil, one of the monastery's laborers, was sent with others into the forest to cut timbers for the rebuilding of a church. While working, a large tree fell upon Basil and so crushed him that his comrades were able to carry his broken body back to the monastery only with difficulty. Racked by terrible pain, he lay paralyzed for three years; it seemed as though he could abandon all hope of recovery. Yet faith in help from on high did not abandon him; and moved by this faith he began to pray fervently to the holy hierarch Philip, saying: "Be thou my hope and refuge, O sufferer. Save me now, who am perishing."

The feast of the nativity of Christ arrived. Basil's comrades all went to church for matins, while he remained alone, sorrowfully lamenting that he too could not go to the church of God. Exhausted by pain and weeping, Basil then fell into a light sleep. And, lo! it seemed to him that he was with the brethren at matins, and before him stood Saint Philip, clothed in hierarchal vestments, holding a censer in his hand and shining with a brilliant light. This wondrous man approached the sick man and said: "Rise up, Basil! Receive thy health in the name of the Lord, and walk!" And as

he said this, he took him by the hand and lifted him up from his bed. The ailing one awoke, terrified, and was astonished to see that he was standing by the bed he had been unable to leave for three years. Then, realizing what had happened, he set out immediately for the church, where they were chanting the matins doxology. There he told the brethren of the miracle which had occurred, and he bowed down with tears before the grave of the holy hierarch.

Hieromonk Gerontius was likewise miraculously healed. The monk Gregory, who lived in the same cell with him, related that Gerontius had developed tooth aches and resolved to have them extracted. These toothaches were accompanied by another ailment: his legs became so weak that he was unable to move from place to place. Gerontius spent a long time in such torment. Then he asked Gregory, his cell-mate, to carry him to the grave of the holy Philip, which Gregory did. And no sooner did the sick man touch the grave of the holy hierarch, than his tooth ache abated, and his feet felt as though they had never been afflicted. Thus, Gerontius was completely healed.

And it was not only monks who had recourse in prayer to the holy Philip, but also the lay-people of the surrounding region, who likewise were healed of their infirmities. In one of the coastal settlements, near the River Varzuga, there lived a master silversmith named John. One day, he went to the Monastery of Solovki and related that he had suffered from a long standing internal ailment, and since medical remedies were of no avail, he despaired of regaining his health. One night, while John had somewhat lost consciousness because of his weakness, a radiant man, arrayed in hierarchal vestments, appeared to him and asked: "What aileth thee?" The sick one replied that he suffered from an ailment of the bowels, and indicated the place which hurt. The man who had appeared then made the sign of the Cross over John and said: "Knowest thou not who I am? I am Metropolitan Philip of Solovki." And having uttered these words, he vanished. John awoke and felt himself completely cured; and he offered up a prayer of thanksgiving to the great wonderworker.

The fame of the miracles of the holy Philip quickly spread throughout Russia. All the people of the northern coastal regions streamed to the Monastery of Solovki to worship at the tomb of the holy Philip, and his memory was glorified as that of a new helper of the Russian land long before his relics were formally uncovered. The local celebra-

tion of the feast of Saint Philip began from the time of the translation of his relics to the Monastery of Solovki. The December volume of the Menaion which was printed in 1635 already contained a service to the saint. The solemn uncovering of the relics was only performed ten years after this date.

THE HOLY RELICS EXPOSED FOR VENERATION BY THE FAITHFUL

On April 29th, 1646, letters were sent by Tsar Alexis Mikhailovich and Patriarch Joseph of Moscow from the capital, addressed to Abbot Elias of Solovki. These letters ordered him to uncover the relics of the holy hierarch Philip and place them in a new coffer; and if his vestments had suffered the ravages of time, or had fallen apart, he was to be clothed in new ones. The saint's remains were to be removed from the vestibule and brought into the Cathedral of the Transfiguration proper, and the day of their transferral was to be celebrated annually ever after.

The monks greeted this decree with a sense of lively joy, and, having appointed May 31st as the day on which the relics were to be uncovered, they began to prepare for this solemnity. They prepared themselves with fasting and prayer and offered up fervent supplication, asking God's mercy and that of His newly-revealed favorite, the holy Philip. Finally, the day of the radiant festivity arrived. After the celebration of matins, Abbot Elias and all the brethren, preceded by a multitude of candle-bearers, took up crosses and the new coffer for the remains of the wonder-worker and proceeded to the place where the holy Philip reposed. There, during the chanting of services of supplication, hieromonks moved the precious relics of the holy hierarch to the new coffer, leaving the old vestments on him, for they were completely intact, even though they had lain in the ground for more than eighty years. Then, in the course of a solemn procession in which a great many of the people took part, and with the chanting of sacred hymns, the precious relics were borne into the Cathedral of the Transfiguration of the Lord and enshrined there to the right of the iconostasis.

TSAR ALEXIS ORDERS THE RELICS TRANSFERRED TO MOSCOW

Six years after the uncovering of the relics of the holy hierarch Philip, early in the year 1652, Tsar Alexis Mikhailovich expressed his will that the relics of the saint be transferred from the Monastery of Solovki to the Cathedral of the

Dormition in Moscow's Kremlin; and this was so ordered by a church council. It is thought that this course of action was suggested to the tsar by Metropolitan Nikon of Novgorod, later Patriarch of All Russia.

At the same time, it was decided to honor the memory of two other primates of Moscow, Patriarchs Job and Hermogenes, also by transferring their remains to the Cathedral of the Dormition.

In life and activity all these hierarchs shared the same character trait: they were all staunch defenders of the Church and the realm during tumultuous times in the history of Russia, and two of them died as martyrs while fulfilling the words of the Savior: "The good shepherd giveth his life for the sheep" [Jn. 10: 11]. The holy Metropolitan Philip rose up against the cruelty of the tsar and his henchmen, and was exiled to the Otroch Monastery in Tver', where he was smothered by Maliuta Skuratov. Job, the first Patriarch of the Church of Russia, for his opposition to the Pretender was deposed from the patriarchal throne in disgrace and imprisoned in the Staritsky Monastery, where he reposed on June 19th, 1607. Finally, Patriarch Hermogenes, the fearless opponent of the enemies of Church and fatherland during the Polish invasion of Moscow, was starved to death, dying on January 17th, 1612, after ten months' incarceration in the Chudov Monastery.

The aged Patriarch Joseph himself carried the coffin of Patriarch Hermogenes into the Cathedral of the Dormition. And another elder, Metropolitan Barlaam of Rostov, was sent for the coffin of Patriarch Job.

Great preparation for the sending of the embassy to Solovki for the relics of the holy hierarch Philip began early in the Great Fast. The head of the embassy was Metropolitan Nikon, the friend of the tsar, within whose diocesan jurisdiction the Monastery of Solovki lay. Prince Ivan Nikitich Khovansky and an extensive entourage of clergy and members of the royal household were appointed to accompany the metropolitan. Many of the nobles hastened to ask permission to follow the embassy to Solovki. At the sovereign's command, a velvet pall was fashioned at government expense to cover the wonderworking relics. The preparations took more than a week. Finally, on March 11th, Thursday of the second week of Lent, Metropolitan Nikon and his entourage set out for Solovki. A service of supplication, attended by the tsar himself, was celebrated in the Cathedral of the Dormition, and Nikon and his suite departed from Mos-

cow that very day.

METROPOLITAN NIKON OF NOVGOROD DISPATCHED FOR THE PRECIOUS RELICS

Their journey was long and not without peril, due to the momentarily expected breakup of the ice in the rivers and the storms which beset the White Sea. Indeed, on May 15th, the second day of their sea voyage, Nikon and his entourage, who had set sail in ten large boats, encountered a terrifying storm. The boats were torn from their anchors and their sails were rent asunder. They were tossed about on the waves of the sea until cast up upon the shore. After this storm, one of the boats (that of Secretary Leontiev), was found floating in the sea, broken in two, so that there was no doubt that all who had sailed in it had drowned. Among those lost was an abbot, and several priests and elders who had been sent to accompany Nikon. Yet this sad occurrence did not daunt the Bishop of Novgorod, a man of adamantine will. Leaving the wreck and setting out overland, he came upon the other ships, and as soon as they were made seaworthy he continued his voyage.

On June 3rd, the embassy from Moscow finally reached the Island of Solovki, where in the monastery of the venerable Zosima and Sabbatius the precious relics of Philip, the athlete of Christ, were preserved as a priceless treasure. Metropolitan Nikon went immediately to the Cathedral of the Transfiguration of the Lord and celebrated a service of thanksgiving for their safe arrival at Solovki. After the service, Nikon addressed the brethren. Recalling the struggles and martyrdom of the holy hierarch Philip, he informed them that "It is the intent of the pious Tsar Alexis Mikhailovich, after consultation with his right-believing queen and his father, the most holy patriarch, to return the relics of the holy Metropolitan Philip to his royal city, that they may abide again within his primatial cathedral, in the house of the all-holy Theotokos, and that by the saint's presence he may remit the sins of the tsar's predecessor Ivan. The sovereign hath sent us to this holy monastery and commanded us, who with you pray for him, to entreat Christ God and our holy father Philip in his behalf, that the Lord God may vouchsafe, and that Saint Philip may agree, to return to the royal city, to the throne of his episcopacy." When he finished his speech, Nikon showed the brethren the letters he bore from the tsar and the patriarch for the holy Philip, and laid them on the shrine of the saint. He then appointed a three-day fast and all-night

vigils of intense prayer.

When the three days had passed, on the eve of the feast of the Holy Spirit, a festive all-night vigil was solemnly celebrated, to which the canon of the holy hierarch Philip was added, and on the feast itself (June 7th) a service of supplication was performed, together with a blessing of water. After the conclusion of the liturgy, Metropolitan Nikon mounted the ambo before the assembled brethren, and in the hearing of all read both epistles to the holy hierarch Philip. The "Epistle of Supplication" by Tsar Alexis Mikhailovich has been preserved in full. It reads, in part, as follows:

"To the emulator of Christ, the denizen of heaven, the supernatural angel in the flesh, our best and all-wise spiritual teacher, pastor and intercessor, the great lord and father of fathers, the all-sacred Philip, Metropolitan of Moscow and All Russia, Alexis, thy son, by the grace of God and thy holy prayers Tsar, greeteth thee. Nothing so grieveth my soul, all-holy master, as the fact that thou art not in our divinely protected royal city of Moscow, in the holy, great, glorious and apostolic Cathedral of the Dormition of Our All-holy, Pure and All-blessed Mistress, the Theotokos and Ever-virgin Mary, together with the holy hierarchs who lived before and after thee, that through your united supplications the holy, catholic and apostolic Church and Faith of Christ, whereby we are saved, may remain unshaken and the flock of your hierarchal fold may abide unendangered by the wolves of destruction. For we are strong not in our own power or the vast size of our armies, but through the help of God, and by your holy prayers is everything arranged to our benefit. Again I beseech thee and desire that thou come hither, that thou mayest remit the offenses mindlessly committed against thee by our predecessor, the Tsar and Great Prince Ivan, in his malice and uncontrollable rage; for thy displeasure with him causeth us, as it were, to share in his evil. Even though I am innocent of offending thee, yet the tomb of my predecessor moveth me to pity. Hearing of thy life and suffering, I suffer pangs of conscience because from the time of thy banishment even until this day thou abidest far away from the flock of thy see. For this cause I abase my royal rank on behalf of him who offended thee, that thou mayest remit his offense by coming to us, that thou mayest grant him forgiveness and thus loose the reproach which lieth upon him for exiling thee. Let all believe that thou hast reconciled thyself with him because of the grace of thy coming to us and thine abiding in the

holy, catholic and apostolic church. I beseech thee for this and humble the dignity of my kingship before thy precious relics; I cast all of mine authority into supplication to thee: Come thou and forgive him who afflicted thee in vain, for at that time he repented of the sin he had committed. Because of his repentance and our petition, come thou to us, holy master, for the words of the Gospel for which thou didst suffer have been justified: 'If a kingdom be divided against itself, that kingdom cannot stand' [Mk. 3: 24]. There is not now any among us who would contradict thy words concerning the testimonies of the Lord. The grace of God ever aboundeth in our kingdom because of thy holy prayers. There is not now any division among thy flock; if there were, our kingdom would not have survived until now. And now all unanimously beg and entreat thee: Give thyself unto those who desire thee; come to thine own in peace, and thine own will receive thee with love. Do not hold the supplication we send thee to be a temptation. Thou knowest truly, O sacred leader, that such is alien to us. Wherefore, we trust in the Lord, that we soon shall see and kiss thy precious relics, which we await. O sacred leader, holy master Philip our pastor! We entreat thee not to dismiss our sinful petition. Come thou to us in peace. Tsar Alexis, who desireth to see thee and to bow down before thy holy relics."

The compunctionate epistle of the pious tsar made a powerful impression upon all present. The weeping of the brethren, who were crushed by the thought that they would soon have to part with the holy object of their veneration, interrupted the reading of the tsar's epistle more than once. And Nikon himself was unable to restrain his tears when he besought the holy hierarch to consent to depart for the royal city in peace.

A memorial to the sorrow of the monks of Solovki, which has come down to us, is the following hymn, composed on the day their pastor and teacher was taken away: "It was not fitting that thou leave thy native land, O holy hierarch Philip. Yet thou didst return to us, where thou wast spiritually reborn, where thou didst undertake divers labors for the God-bearing fathers, and where, finally, thou didst erect magnificent churches for the salvation of the monks and the glorification of the Creator. Entreat Him and pray to Him for the salvation of our souls."

When the sounds of grief had somewhat died away, the archimandrite and the brethren begged Nikon to leave behind a portion of the holy relics

as a blessing for the monastery. And Nikon immediately agreed to fulfill their request and separated three portions of the holy relics to be kept at the Monastery of Solovki. As he was doing so, the metropolitan sensed a miraculous fragrance, which many standing nearby were also accounted worthy to smell.

The shrine with the precious relics of the holy hierarch Philip was then carried out and set on a bier which had been prepared for this purpose, and covered with the velvet pall mentioned above, for for which the government had paid. Then, as the monks chanted and the bells pealed in their towers, they bore the relics down to the sea and set them in the ship which awaited them. Again an indescribable lamentation arose from the monks of Solovki. Many were so overcome by their grief that they could not walk and fell to the ground, exhausted. But great was the joy of the metropolitan and his entourage: it seemed to them that the sun shone more brightly on that day and that the air was more balmy. When the holy relics were brought aboard the ship and the procession had returned to the monastery, Nikon had a banquet prepared for the brethren in the refectory, using funds provided by the tsar, and distributed gifts to them. In the evening of that same day (June 7th), he departed to return to Moscow.

THE RETURN JOURNEY TO MOSCOW

Metropolitan Nikon's journey back to Moscow from Solovki took a full month and was not hindered by any obstacles. The entire road from the shore of the White Sea to Moscow, the road whereby Saint Philip was returning to his cathedral city after being condemned, banished and martyred, was an extraordinary and compunctionate sight, for everywhere the people came forth in great crowds, bearing banners and crosses, to greet and escort the holy relics of the athlete of Christ.

Nikon spent the first night of his journey on Rabbit Island, where Saint Philip had once built a pier and hostel for sailors. Having waited there two days for the weather to clear, on June 10th Nikon set sail, only putting in once, at Kia Island at the mouth of the River Onega, for a time. There, to his great joy, he found intact the cross he himself had erected in 1639, in gratitude to God for his salvation from drowning during a storm at sea. At the mouth of the Onega, which Nikon entered with his sacred burden on the morning of June 11th, he found royal couriers who had long awaited him, bearing important letters from Moscow. In them

Tsar Alexis informed his favorite that, due to the repose of His Holiness, Patriarch Joseph, "our Mother, the catholic and apostolic Church, has been widowed"; and he begged him to return to Moscow with all haste, that he might the sooner attend the election of the new primate, giving Nikon to understand that the tsar wished to see him as Patriarch of All Russia.

The metropolitan could not disobey the tsar's command and hastened his journey. Embarking on riverboats, he travelled up the River Onega, and in the evening of June 20th arrived at Kargopol'. At a distance of a mile from the city, the holy relics were greeted by the clergy, bearing crosses, and a multitude of the people. In the city, the relics were borne into the Cathedral of the Nativity of Christ, and Metropolitan Nikon celebrated a service of supplication before them. The following day, Nikon served the divine liturgy there and after noon continued his journey by river and lake to the pier of Volok-Krotky, from which they continued over dry land to the Monastery of Saint Cyril. In the village of Vzrov, which belonged to the above mentioned monastery, the coffer containing the precious relics was again loaded on a boat, which sailed by way of the Rivers Sheksna and Volga to Yaroslavl', which they reached on June 30th after fifteen days of travel. There their river voyage reached its end, and they continued their journey overland through Pereaslavl'-Zalessky to the Holy Trinity-Saint Sergius Lavra. On July 3rd, about five miles from the Lavra, Metropolitan Nikon stopped to wait for a royal decree; but since no letter from the tsar was received, in the morning of July 4th, the eve of the uncovering of the relics of Saint Sergius, the relics of the holy hierarch Philip were solemnly borne into the Lavra and placed in the Cathedral of the Life-creating Trinity.

There Nikon celebrated a service of supplication and the liturgy, after which he continued on his way, striving to reach Moscow with all haste, in accordance with the royal decree he had already received. But he had not managed to travel six miles before he was met by government officials with the long-awaited royal decree, which ordered that the relics remain at the Holy Trinity-Saint Sergius Lavra and stated that further instructions would be forthcoming. Unwilling to turn back, however, Nikon decided to await his orders in the village of Vozdvizhenskoe, six miles from the Lavra. The holy relics were not brought into the local, wooden church because of the vast crowd of people who had assembled to venerate them, and because

of the danger posed by the multitude of burning candles, but were housed under the tsar's tent.

Here, in this village, Metropolitan Cornelius of Kazan' and Archbishop Marcellus of Vologda, the emissaries of the tsar, with clergymen and Prince Trubetskoy and his entourage, arrived to greet and accompany the holy relics to Moscow. This new, high-ranking embassy arrived in the village of Vozdvizhenskoe on the night of July 6th, and on the morning of the 7th, after a service of supplication before the relics of the holy hierarch Philip, the triumphal progress again, and this time without haste, set out for Moscow. With the departure from this village, Metropolitan Nikon, in accordance with the tsar's orders, went on ahead to the capital. On July 8th, the relics of the holy hierarch Philip were brought into the village of Rostokino and placed in a tent near the church because the church doors were too narrow to permit their coffer to be carried inside.

Meanwhile, in Moscow, a magnificent greeting was prepared by the tsar for the holy hierarch of Christ. It took place on July 9th. Early in the morning, the entire road from the Kremlin to the present Holy Cross Gate was occupied by crowds of people. A vast procession of the clergy issued forth from the Cathedral of the Dormition, headed by Metropolitan Nikon and Metropolitan Barlaam of Rostov. Following them, arrayed in rich attire and carrying a gem-encrusted staff, walked the tsar, surrounded by a brilliant entourage. The procession had already passed through the Sretensky Gates and was at the settlement of Naprudnoe, when the procession escorting the holy relics appeared in the distance. The precious remains had spent the night at the parish church of the Holy Trinity in Kapel'ky, at a place known ever after as "by the Cross", because of the oaken cross erected there to commemorate this event.

Then an unexpected and grievous occurrence took place. The elderly Metropolitan Barlaam, who despite all the urgings of the tsar desired to take part in the solemnity, grew so weak from exhaustion that, unable to reach the coffer of Saint Philip's relics, he lay down on a bed and reposed. Having issued the necessary instructions, the sovereign then hastened to meet the holy one.

Tsar Alexis fell to the ground before the saint's incorrupt relics and with tears of compunction thanked the Lord Who had allowed him to behold the relics of the holy favorite of God, who had returned with glory to the capital city from whence he had so shamelessly been driven by Ivan the Ter-

rible. The tsar and his noblemen then shouldered the coffer and the procession proceeded through the city to the Kremlin. It is vividly described by the tsar himself in a letter to one of his military commanders.

MIRACULOUS HEALINGS AS THE RELICS ENTER THE CAPITAL

The press of the people all along the road from Naprudnoe to the Kremlin cathedrals was so great that "there was not room even for an apple to fall." Through the sounds of chanting and the tolling of the bells were heard the cries of countless sick folk who knelt or lay on biers, calling upon the favorite of God for help. Along the way several miraculous healings took place. At the meeting at Naprudnoe a mute and demonized woman was cured. She began to speak and was completely restored to health. At Red Square another miracle was wrought—the healing of a young girl. And when the holy relics were set upon the public rostrum for a service of supplication to be celebrated, they suddenly became visible to all, even to those who stood afar off, so that everyone shed tears, moved to compunction by the sight of the solemnity with which the pastor who had been foolishly banished was returning again to his cathedra. Moving slowly through the thick crowds of the people, the sacred procession reached the Kremlin, where on the square before the Palace of Facets a blind man was given back his sight. Finally, the holy relics were borne into the Cathedral of the Dormition and placed upon the holy ambo itself, from which during his lifetime the holy Metropolitan Philip had been wont to give his blessing, teach his flock and reprove the dread tsar. Immediately after the relics were brought into the cathedral, the divine liturgy was celebrated.

For ten days the relics of the holy hierarch Philip stood in the midst of the cathedral, which was filled, from morning to night, with those who came to pray, among whom was Nikon, inexhaustible in his zeal, who read prayers over the sick and blessed the people in the name of the newly-revealed wonderworker. Throughout all these days, the bells were rung continuously, as during Bright Week, so universal was the joy.

Services of supplication were constantly celebrated before the holy relics, and new miracles poured forth from them. There was no day, writes the tsar, on which someone did not receive healing. There were days on which two or three were cured, but there were also days on which five, six or even seven were miraculously healed, and not

only those who had been afflicted for eight years, but even those who had suffered divers ailments for twelve or thirteen years. Women with issues of blood and people possessed by the demons were healed with equal ease.

One striking case of healing was that of the wife of Stephen Vel'yaminov. Deaf and blind for eight years, he also suffered from debilitating headaches. These sufferings had reached such a pitch that she ordered the prayers for the departure of the soul read and lost consciousness; but the wonderworker appeared to her and said: "Give the order that thou be carried to my coffin." And as soon as they brought her to the relics of the holy hierarch Philip, she straightway recovered her sight and began to hear. She rose to her feet and, giving thanks to God and His great favorite, walked to her home, completely restored to health.

THE PRECIOUS RELICS ENSHRINED IN THE KREMLIN

On July 17th, a special service was celebrated in the Cathedral of the Dormition before the relics of the holy hierarch Philip to mark their translation. On the eve of this day, little vespers and the all-night vigil were solemnly performed, and the liturgy was celebrated on the day itself. Attired in rich garments, the tsar attended all these services. The festivities were concluded with a lavish banquet arranged by the sovereign at his palace. It is to be assumed that it was on this day that the relics of the holy hierarchs were transferred to the place

prepared for them and placed in the new silver shrine on the south side of the cathedral, near the iconostasis of the side chapel dedicated to the Greatmartyr Demetrius of Thessalonica.

THE COMMEMORATION OF THE SAINT

Ever since, the memory of the holy hierarch Philip began to be honored with particular solemnity. The day of his martyrdom, December 23rd, was marked in Moscow by a concelebration of the patriarch and the cathedral clergy; and the July 17th feast in honor of the translation of his relics was served with no less solemnity. But since the December feast is diminished because of its coincidence with the service of the forefeast of the Nativity of Christ, it was sometimes transferred to one of the early days of January, and even at times to February. The feast in honor of the translation of the relics of the holy hierarch was likewise transferred at times to other days in July and even August. Finally, in 1661, at the will of Tsar Alexis Mikhailovich, the feasts in honor of the holy hierarch were fixed as January 9th as the day on which the martyrdom of the saint is celebrated, and July 3rd to mark the translation of his precious relics; and they have remained so to this day.

Translated from the Russian by the reader Isaac E. Lambertsen, from Addendum to the Lives of the Saints in the Russian Language, As Set forth in the Menology of Saint Dmitri of Rostov, Supplementary Vol. II (Moscow: Synodal Press, 1916), pp. 25-75. Copyright © 1994. All rights reserved by the translator.

Next time

Even more new books

and many new CDs of Church Music!

Volume IX of the **Sermons of St. Augustine** on various topics is now available. Hardbound, R254, \$40.00. All previous volumes continue to be available at the same price.

Two small works of Archimandrite Seraphim Aleksiev in a single volume: **The Meaning of Suffering and Strife & Reconciliation**. 5.5x8.5, R258, \$9.00

Orthodox Psychotherapy: The Science of the Fathers presents an Orthodox approach to the healing of the soul. R248, \$23.00.

A very special purchase, which unfortunately must be seen to be truly appreciated: **Icons** contains over 100 reproductions, 59 in full color, which capture the grandeur of the originals. Most of the icons can be easily removed for mounting if so desired. Hardbound, R251, \$60.00

Finally, **Living Orthodoxy** volumes 13 & 14, hardbound. P001a7, \$50.00. Some earlier volumes remain available.

A new class of offerings — **Paschal Greeting Cards**. One design only at present: the **Resurrection Egg** icon on the face, its history within, all in red ink on fine paper, with a quality envelope. Sets of 20 cards and envelopes, D026, \$10.00.

Long awaited (no recalling how many times we've been asked for it), **The Spiritual Life and How to be Attuned to It** of Bishop Theophan the Recluse is finally available in a complete English translation. R259, \$13.00.

A welcome addition to the collection of cookbooks which can make special occasions during fast periods more enjoyable: **The Festive Feast — Greek Meatless Cooking in the Eastern Orthodox Tradition**. Imported from Greece, 372 recipes, spiral hardback, colored illus. R265, \$25.00.

And, coming soon — **The Prologue from Ochrid**. Import arrangements are in progress, delivery expected well before Pascha. **Watch this space!**

New Books — Available for immediate shipment

So many new volumes have been added to the Bookservice listings since the last notices in *Living Orthodoxy* that only the briefest references are possible. Most of these do *not* appear in even the latest (Nativity 1994) catalog — more detailed comments may be found on flyers included with orders.

The Royal Martyr Sisters — book on audiocassette, from *Orthodox Voices*. A022, \$7.00

The Ordinary Order of Orthodox Divine Services — a detailed outline guide to all the ordinary services of the Church, for various ranks and seasons of the year. Fundamental reference work for cantor and layman alike. 8.5x11 comb-bound, D025, \$20.00.

1995 Calendars are all still available, though in limited supply: the **Wall Calendar for Orthodox Christians**, 11x8.5, M052, \$5.00; the **Orthodox Pocket Planning Calendar**, M051, \$5.00; the **Church Calendar & Typicon** (requires D025 for Church service use), 8.5x11, M053, \$12.00; the **St. Hilarion Calendar** (Western Rite Orthodox commemorations), 8.5x11, M055, \$8.00.

The Nature of Sin, new edition missionary leaflet, joins the series, L223, 25¢; and two new **What the Church Fathers Say about...** leaflets are available: **Pascha and Holy Week** (L817, 35¢) and **Proper Worship** (L818, 35¢). The entire series of 18 leaflets (so far) is available as a group as stock# SP05, \$6.00.

For children, **St. Nicholas the Wonderworker** (R244, \$6.00) is joined by **The Baptism of the Lord** (R256, \$6.00). Both are heavily illustrated, on stiff heavy stock, suitable for younger children.

The Sunday Octoechos is once again available. The Monastery of the Veil edition is comb-bound here for greater durability. 8.5x11, R257, \$28.00.

The All-Night Vigil for Choir and Laity provides complete texts in a well-done durable hardbound edition... all the "ordinary" parts of the service. 5.5x8.5, R247, \$12.00.

For deeper understanding, the two-volume **Orthodox Homilies on the Divine Liturgy** of Bishop Augoustinos Kantiotes provide an excellent foundation. 5x8, hardbound, 2 vols., R246a/b; \$30/set.

Long needed, the **St. Seraphim of Sarov: A Spiritual Biography**, written by Fr. Lazarus Moore — a refreshing change from the dry academicism of so many lifeless biographies. 5.5x8.5, R252, \$20.00

Out of print for years, the few copies closely guarded by those fortunate enough to possess them — at last, a new printing of **The Northern Thebaid: Monastic Saints of the Russian North**, edited by Fr. Seraphim Rose. R253, \$17.00.

The Wisdom of the Celtic Saints is a delightful compendium of the lives and teachings of these early Western Orthodox luminaries, ancestors of so many of us. 6x9, R245, \$11.00.

The Origins of Christianity in Bohemia, an excellent "find" in the remaindered books market — fundamental documents for Orthodoxy in this frontier zone with the heterodox religions of the West. Hardbound, 6x9, R249, \$15.00.

Unavailable for many years, now in a new paperbound edition, **The Paradise of the Fathers** is one of the basic collections of the lives and sayings of the Desert Fathers. 2-volume set, R263, \$33.00.

A new ambitious series from St. Michael the Archangel Mission in Australia — reprinted **Lives of Saints** from various Orthodox publications. Uniform series, approx. 44pp/volume. The first seven volumes are in hand, seven more on the way. R246v1, R246v2, etc.; \$3.00/volume. See later listings for detailed contents.

Out of print too long, but no longer, back in its third edition — **Letters from a Convert to Her Protestant Parents** continues to be one of the best single, small, inexpensive books to give to inquirers and visitors. 5.5x8.5, X001, \$4.00.

A useful companion might be the **Pocket Church History for Orthodox Christians**, even though some of the added material on Western Rite jurisdictions at the end is problematic. R255, \$5.00.

Questions of Faith and Ethics: An Orthodox Response, provides straightforward answers to questions posed by Protestant Sunday School students. R250, \$2.00.

The Great Divide, out of print for some time, now available. R130, \$3.50.

Journey to Heaven (St. Tikhon of Zadonsk), also back in print. R154, \$15.00.

Works of Archbishop Averky, Vol. I (R026, \$5.00) and Vol. II (R027, \$7.00) are also again available.

Banned in Syosset, Crestwood and South Canaan (so we hear), I Confess One Baptism..., imported from Greece, explains and defends in detail the authentic Orthodox practice for the reception of heterodox converts. Apparently the truth is too uncomfortable for some to allow seminarians and others to read it. R260, \$11.00.

Although principally a book for bishops, who must apply it as guided by the Holy Spirit, **The Rudder** is the single most important collection of the Church's collective wisdom as expressed in the Councils. Some of the commentary imbedded within must be taken with care. Hardbound, R261, \$50.00. An almost essential companion is the **Index to the English Edition**, as the index in the volume itself is useless. 8.5x11, R262, \$10.00.

 More inside!

Postage & Handling must be added to all orders: up to \$50, \$5; to \$100, \$8; over \$100, 8%. Customers outside USA please allow an additional \$2/order (2% on orders over \$100). Orders are normally shipped by book-post. Where reasonable, UPS, First Class or Priority may be used instead. If you specifically wish more rapid delivery, please allow for First Class/Priority rates. Airmail shipments to Canada are reasonable for smaller orders, but quite expensive elsewhere abroad. Be sure to make adequate allowance; any excess will be credited.

Remittances in US funds, please, to:

THE ST. JOHN OF KRONSTADT PRESS (check or money order), 1180 Orthodox Way; Liberty, TN 37095.

MasterCard, VISA and American Express accepted for mail, telephone or FAX orders (615/536-5239, 9AM-9PM Central Time).